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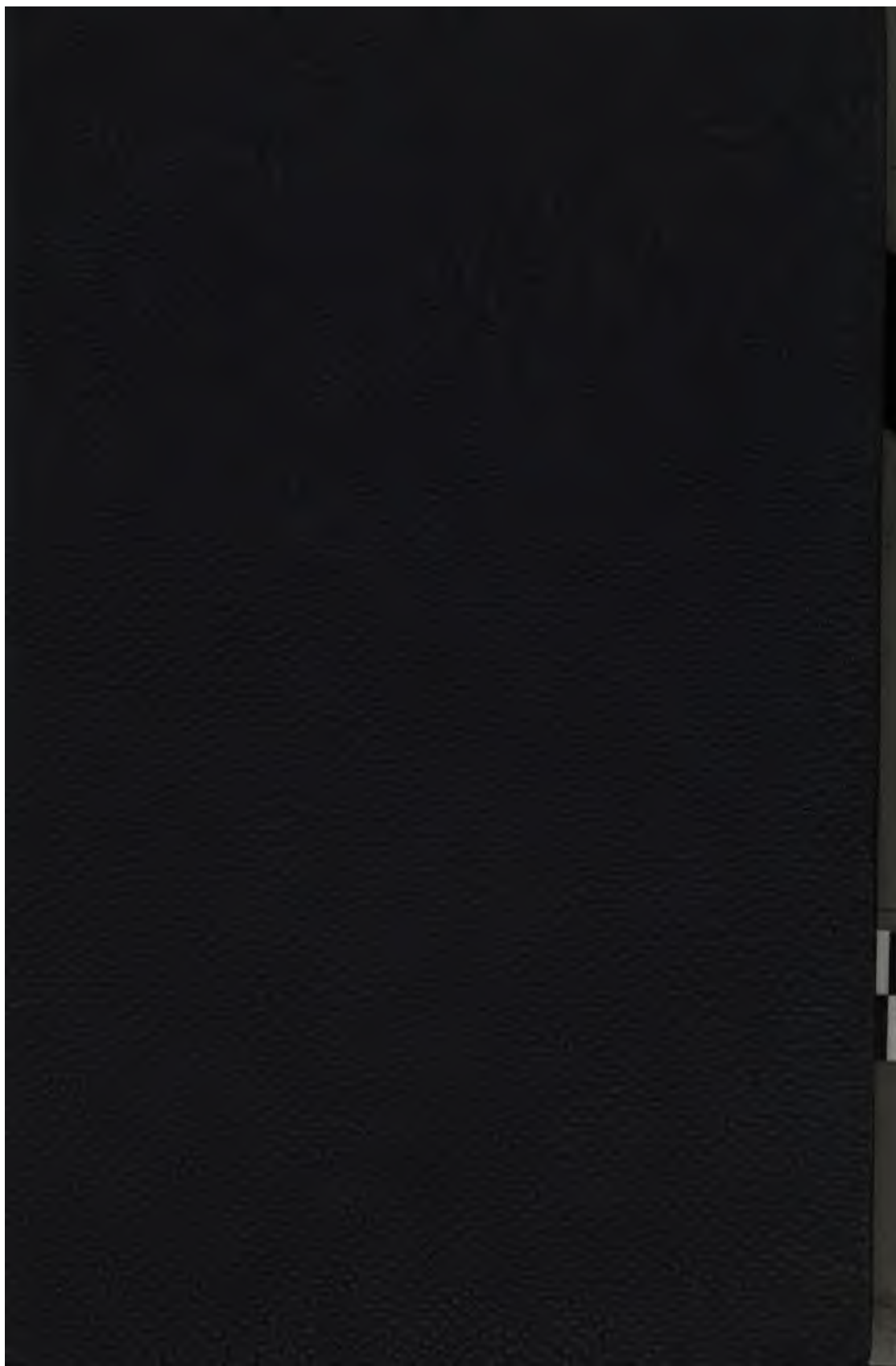
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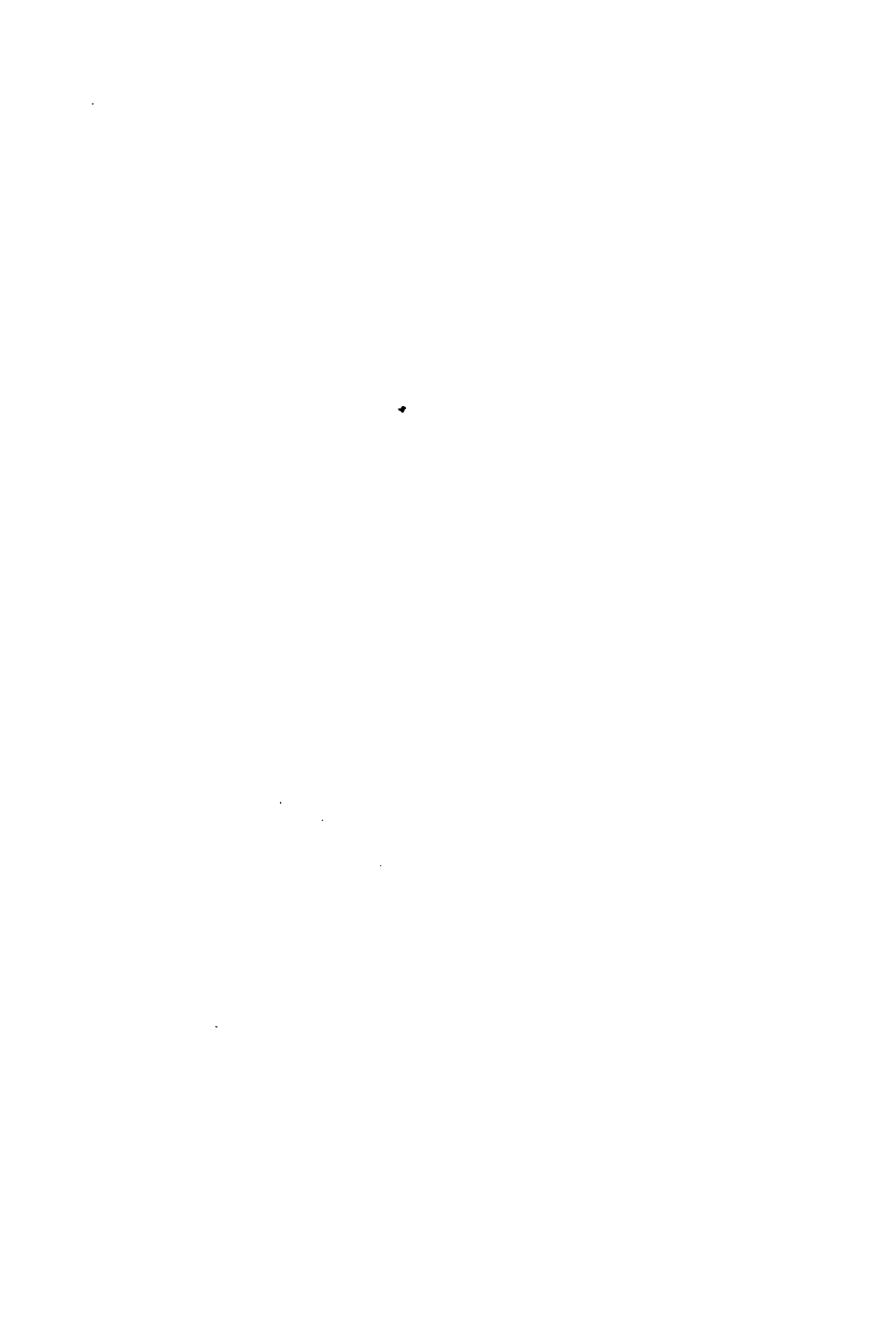
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A COMMENTARY
ON
THE BOOK OF JOB.



A
COMMENTARY,
GRAMMATICAL AND EXEGETICAL,
ON
THE BOOK OF JOB;
WITH A TRANSLATION.

BY THE
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VOL. I.



WILLIAMS AND NORGATE,
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P R E F A C E.

THE object of the following Commentary is to exhibit what, upon the whole, seems to be the meaning of the Book of Job. It has been no part of its plan to accumulate all that others have said on Job, nor the names of all others that may already have said anything. Modern commentaries are often little else than mere roll-calls of names. A rational reader will expect and a rational writer will supply, not everything which all men in their attempts have heretofore advanced, but only what may now, after all these attempts, rationally be advanced. The aim of the book has been more to be positive than combative or destructive. No particular principle has been followed in referring to authorities, except that, as much as possible, the most modern and the most noted have been cited.

Any exposition now to be valuable or even bearable must base itself immovably on Grammar. For Grammar is the foundation of Analysis, Analysis of Exegesis, Exegesis of Biblical Theology, and Biblical Theology

of Dogmatic. We in this country have been not unaccustomed to begin at the other end, creating Exegesis and Grammar by deduction from Dogmatic, instead of discovering Dogmatic by induction from Grammar. A primary aim of the following Commentary has been to be Grammatical; and, that not only the results, but also the way by which they have been reached, may be visible, continuous references have been made to the chief grammatical treatises, English and German, now current—EWALD'S *Lehrbuch*, and the Grammars of GESENIUS, NORDHEIMER, GREEN and ROORDA, and in all cases to the latest editions. Hunting up these references is a process wearisome and tedious; and only the feeling that to students they are worth more than all besides, and not elsewhere to be found, could have encouraged perseverance in it. Of course EWALD stands foremost; indeed, in Syntax, out of sight of all others.

At the same time, as many have neither leisure nor inclination to pursue grammatical discussion, the results arrived at by that means, in the various sections, have been stated in larger type at the head of each section, under the hope that if the book be useful at all, it may be useful to more classes than one. This plan of exhibiting both the result and the process of reaching it, inevitably introduces some repetition; and whatever of that seems necessary from the plan will, no doubt, be excused; whatever of it is unnecessary is also inexcusable.

It is hardly to be expected but that older grammarians and exegetes will find many things defective

or even erroneous both in the plan and execution of the book. Perhaps they will remember that they have hitherto afforded no model. With the exception of the valuable Commentary on Genesis of Mr. WRIGHT, and the works of Mr. GINSBURG, a German writing in English, strict grammatical treatment of any portion of the Hebrew Scriptures appears a thing as yet unattempted in our language. Any effort in that direction thus naturally claims for itself some leniency, as being, whether successful or not, at least laudable. And its success will not be inconsiderable if, by contributing something, it stimulate others to contribute more to the explanation of this magnificent and most consoling portion of the Word of God, so that it shall no longer remain so mysterious, but become appreciable and available by the meanest sufferer.

The *Translation* aims simply to present plainly the meaning, and is intended to be considered part of the exposition; it claims no independent value, much less to come into any collision or even comparison with the Authorised. It was intended to introduce continuously into the notes all the divergencies of rendering of the Peshito and other Oriental versions; but these were found so numerous as materially to confuse and impede the progress of the annotation, without corresponding advantage. Collected lists of them shall be presented as Appendix at the end of the book.

Sufficient acknowledgment of obligation, it is hoped, has been made at the time and place where it was incurred; it may again be said that very much is owing to SCHLOTTMANN and STICKEL in the Introduc-

tion, and to EWALD in the Notes. A list of the chief helps employed will be found at the end of the Introduction.

The Second Volume, which, unless unforeseen circumstances interfere, will speedily follow, will naturally be somewhat larger than the present.

EDINBURGH,
April, 1862.

INTRODUCTION.

§ I. THE PROBLEM OF THE BOOK.

1. THE Books of Scripture, so far as interpretation and general formal criticism are concerned, must be handled very much as other books are handled. We do not speak here of the feeling of reverence and solemnity with which we handle these books, knowing them to be the Word of God, and bow under their meaning so soon as it is ascertained; but of the intellectual treatment and examination of them during the process of ascertaining their meaning. That treatment must be mainly the same as the treatment which we give to other books. But though the divinity of Scripture has usually no influence directly on its formal criticism, and comes into operation only to give effect and authority to the ascertained meaning; yet it is also to a certain extent operative in some questions of criticism, those chiefly of authorship and era, if not in the way of influencing the decision of such questions, yet in making the decision one way or other of much less practical consequence.

The Word of God, like Him who was the eternal Word, is no doubt a divine-human thing; but the divine in Scripture being a constant, while the human is a variable, and the divine being also always at the back of the human as initial impulse and ruling principle, we are justified in our contemplation of Scripture in neglecting in certain aspects the human altogether, and in calling it *divine*. Scripture is a divine fact. But every divine fact is the embodiment of a divine idea. Scripture

realizes a divine idea as much as creation does, or as humanity does. Moreover this *idea* is not the idea of a builder, for instance, but the idea of a creator; not of a fabric but of a creature. Scripture is not an accumulation but a growth. It is not like a building which, however perfect and definite the idea may have been in the builder's mind, yet found at a certain stage of progress, will be itself most imperfect and incomplete, wanting some parts entirely, and incapable in its present condition of serving any end; Scripture is like a living creature, always, on however small a scale, complete in all its parts, performing all its functions, serving all uses and ends in its present sphere as perfectly as it will serve other uses and ends, or the same extended, in another sphere. So that if we take Scripture at any particular era of its growth, though we may say that then relatively to what it ultimately became it was incomplete; yet actually for the age and the society, and the thought whether of themselves or of God, of the men then living, in whose hands it was, it was complete and enough. Scripture being the progressive evolution of a divine plan, must at any particular stage and epoch have attained the precise degree of evolution intended by its Author, being that precise degree necessary for the conditions of the world and men at that particular epoch. And Scripture having now in our days attained its full growth, it is with this full growth mainly that we have to do. And thus if critics, such as Delitzsch and Ewald, tell us that the original cast of the book of Job was without the rôle performed by *Elihu*, we answer: The final cast of Job contains that rôle, and it is with the final cast that we in these latter times have to do, just as those who were contemporaries with the earlier cast, if such existed, had to do with it; and we have to do with the original cast, if at all, chiefly in the way of speculations of various sorts (belonging not so much to interpretation of this particular book as rather to historical theology), as, for instance, how the original cast fitted the general and particular tendencies of thought and action of the original men to whom it was presented; how these men stood to us in knowledge and religious insight; and how the original cast, so fitted for these men, grew by divine appointment, under the progress of thought and religious feeling, into the present, fitted for us. In a word, as no Scripture is

either as to its original form, if it had such, or as to its final, of mere human design, but is in all stages of its progress divine, and in each stage divinely fitted for the temporal conditions in which it appeared ; and as it appears in its complete form in our time, it is with this complete form whether of the whole or of separate books that we must engage ourselves, and the meaning and purpose of which we have to discover. And therefore we are entitled and under obligation in interpreting any book to consider the form in which it now appears, unless it could be shewn that this form arose after the Canon closed, to contain the truth intended to be taught to us, and to neglect meantime consideration of any other pretended or ascertained form at an earlier time, which would not contain the truth for us, but for those living when it assumed and existed under such earlier form.

2. Scripture is a *religious* book, "religious" being used of course in its strictest sense. Scripture is not primarily a moral nor an intellectual, but a religious book. Religion may be defined with sufficient precision as the consciousness in the human mind of God. This consciousness or perception (called *sight* in Scripture, being but dim and through a glass here, to be perfect hereafter—*see Him as He is*) naturally elaborates itself into a conception, which breaks down by natural analysis into separate ideas of the divine aspects or relations, each of which again as well as the complex conception may give rise to *feelings*, of reverence, etc. These ideas or feelings expressed in words are doctrines of God and man, or their relative obligations—religious doctrines ; and these will pass over into actions plain or symbolical, which are religious actions. But very plainly as our consciousness of God is imperfect—He being *not in all our thoughts*—in order to perfect it, the converse process to the above has to be pursued. We must have enjoined upon us religious actions, presented to us religious truths, awakened in us religious feelings, that from all these we may rise as ultimate elaboration of them to full sight of God, which will only be when there is no error to cloud and no sin to stain our natures.* This is the object the *law* sets before it. But even when all doctrines regarding God and man have been laid down,

* 1 John iii. 2.

and the conditions of their normal relation accurately defined, man needs the truths to be ever quickened anew by having them connected with his own personal history and that of his time, made living to him by application or explication, so as to become a rule of life and the means of full communion with God. This new quickening of the law, and development of its germs, in relation to men's souls for their salvation, and evolution of its principles in private and national life by God, with special prospective reference to the Incarnation as its full evolution and application, is *prophecy*.

But evidently these two do not exhaust Scripture; they shew merely the agent and the action, but present no result in those acted on. We have a divine hand and a divine seal in it, we see yet no impression on the human wax. This impression is exhibited in the other books, the hagiographa, which shew the effect of the law and the prophetic vivification of it, on individual men or on the national consciousness uttering itself through individuals. This effect may express itself most simply as devotional *feeling*, whether of regret and humiliation on account of failure to realize the conditions of godliness laid down in the law; or of joy and thankfulness for strength given so far to realize them; or finally of longing, rising often into prophetic and assured presentiment of yet complete realization, often with specific transition and self-loss in One fully realizing them, and in whom men may do so fully. So in many of the Psalms. Second, the effect may express itself with somewhat more complexity, as *reflection*, and this either practical or speculative. The religious principles of the law being taken into the mind, and so far mastered and made a rule of life, the mind may reflect on them as realized in actual life, and as thus giving rise to a life of a specific kind. This reflection and observation will come out in sententious maxims and generalizations on practical life. So chiefly in Proverbs.* Finally, this reflection may take a higher flight. The law and general conduct by God of his people reveal principles of action and government; the mind will strive to master these, to see them uniformly realized in the world, and when contradictions occur, to satisfy itself and reconcile them with the divine scheme which it has elaborated

* Cf. Hävernicks, Einleit, iii. § 300.

from the law and providence. This higher tendency is the *wisdom* of the Hebrew, corresponding to the philosophy of other peoples, being an effort to grasp the divine wisdom, specially as scheme of the world, intellectually ; and to accommodate oneself to it religiously.* So in Job and Ecclesiastes. The christology of these books is of course connected with their peculiar character. The divine wisdom or world-scheme becomes in the mind of the thinker personified, then hypostatised ; † and this hypostasis the creator of the world ; ‡ and himself the ultimate object of creation, by whom and for whom, rises into the Messiah. And thus every portion of Scripture culminates in its own fashion in Christ.

3. This *religiousness* of the Book of Job will specially appear if we look either at the poetical part itself, or at any other of its chief elements, such as the Prologue, or the part played by God. The Catechist *Stuhlmann* entitles his translation of the book "Hiob, ein Religiöses Gedicht." He is right. Job is a religious poem, not a philosophic nor a moral poem. Its theme is religion—the relation between the human and the Divine spirit: the attitude of the human soul to God. Job in all his utterances starts from himself, from his own individual experience, and not from any outward aspect which the world or men presented. He at times includes others, even all mankind, in his misery and trial ; he had heard of their straits and sorrows too, and in his misery he recalls all he had heard, and, gathering up and

* Häv. as above, s. 379 foll. More fully and finely, *Oehler*, Prolegomena zur Theologie des A. Test. § 85 folg., and his Grundzüge der Alttest. Weisheit.

† Prov. viii.

‡ Prov. as above. Of course it need not be said that this peculiar character of the Hagiographa in no way interferes with their inspiration, or invalidates their authority for us. For this *reflection* in itself was under divine guidance, and certainly its utterances as much determined by the Spirit as those of the prophets. The fact that in Job and Eccles. no mention is made of the law as such, nor of a dispensational revelation is to be explained in the same way. God is looked at more as God of all humanity, as the Governor of the world absolutely ; but this is not because the writer knew not the law, but because he speaks rather from his own mind, the principles of the law having already become axioms and fixed opinions to him ; and no doubt, also, because he was able to see that his own dispensation though exclusive was founded on universal principles, and to foresee that even its exclusiveness was only temporary. Compare with this what is said below note ch. i. 1, on the so-called Universalism of the Author of Job.

combining fragments and shadows, he rears at times a fabric of tremendous horror, commensurate with the race. But his position is properly personal at first; he has not philosophic view; what draws his attention to God and his general relation to the world is his own case. A jar has occurred there, a dislocation and displacement in his own relation to God. He had formerly been at peace with God: suddenly, whether consciously, or through a single step of reasoning—his sufferings—he beholds God in anger with him; plaguing and tormenting him, hunting him ruthlessly down. He is consciously estranged, and therefore miserable. He knows not why he has lost God, but he has lost Him; his want of knowledge confuses him, and renders him more miserable. God is assailing him—that is fearful; He makes the assault amidst storm and darkness—that augments the terror. The groundwork of the whole poem is this attitude of the man's soul to God, and of God to it. Hence the greater portion of the poem is monologue, or speech to One absent and obstinately refusing to hear. The friends are present, but their presence is subordinate. Their shallowness occasionally irritates and provokes a sarcasm; their persevering attempts at consolation sometimes increase the solitude and wretchedness of the sufferer, and he pathetically chides their garrulous hardness, but they are too insignificant to detain him; he has another to deal with; their words form but starting-points for the soul to begin from and go through its wondrous exercises. Like one sick, who has been drawn into half consciousness by the entrance of some visitor, and utters a few words of seeming sense, but straight relapses, and wanders again and soliloquizes with himself, or speaks to some absent person whom the spirit deems near, Job is ever drawn into consciousness and contact with the friends; but speedily he turns round, and they vanish from his sight; he is away busy with another and a greater, remonstrating with Him, chiding with Him; his eye dropping to Him; pleading his former relation of love to Him; seeking to startle Him with the probable consequences of his treatment; calling passionately that He would come and solve the mystery of his sorrows; sinking into hopelessness when He refuses to appear, or answer or acknowledge that He heard him; apparently provoked by this obstinate silence, and hurling reproachful and indignant

words at Him for His cowardice in using His omnipotent power to crush a moth; in terms violent and almost blasphemous citing Him the omnipotent God to answer at the bar of an outraged and injured man; looking before and behind and about him, and proclaiming all in earth and heaven to be impenetrable darkness; and yet again, in the midst of all this darkness and confusion, groping his way back to Him, like a child who has fled in tears and anger from a chastening father, sure that He is but simulating, He is still his Redeemer, and will yet show Himself to be, will yet return to save him and take him to His heart, will yearn over the work of His hands: and finally, when all this anticipation comes true, restored and blessed, rejoicing with joy unspeakable and full of glory.

Such is Job. There is no possibility of misapprehending the character of the poem as a delineation of the mysterious motions of the heart in its awful converse in darkness and in doubt, with its Lord. We gather the same conclusion from a mere glimpse into the prologue, where at the end of the first affliction it is said, "In all this Job sinned not, nor imputed wrong to God." The imputation of wrong to God, calmly and finally, is the point towards which Job is being driven—the point which the historian triumphantly announces he has not yet reached. To the same effect is the part taken by God. It is to Job exclusively that in the first instance He addresses Himself; it is his attitude towards Himself that He impugns; it is this attitude which he corrects by a vision of His glory. Only when all this perturbation in Job's religious position is stilled, is any allusion made to the friends, and the external dialectical problem between them and Job. This view is authoritatively confirmed by the author of the book, who announces that Job was tried to discover whether his religion was or was not selfish, and whether, on getting nothing from God, he would or would not renounce God.

Thus, the book is devoted to an *exhibition* of the trial of Job; which trial is carried on (at least to a certain extent) by Satan, under permission of God, for the purpose of settling between God and Satan and before the universe, the question, raised by Satan in opposition to the expressed opinion of the Deity, of the reality of Job's (and so man's) religion. The book *exhibits* this

trial progressively in *three* specific temptations, the first two detailed briefly in the prologue, the third very particularly in the poem.

Thus what we *see* going on before us in this book is the trial of a righteous man; but this trial has a cause, and teaches a lesson. Its cause projects us into heaven; and in its heavenly bearing the trial is the solution of a question between God and Satan of the reality of man's religion, putting at stake the whole power and effort of God in man's behalf for salvation. For Job was a saved man, the best of saved men; the question arose, Was this so-called goodness from salvation ought else but selfishness? Then this trial for us has a lesson. For we see before us Job's mind and his difficulties, and his prolonged struggle and conflict in accommodating them to each other; we see the soul at each particular stage, not consciously satisfied, yet not consciously subdued so as to renounce God, but progressively and finally victorious over its temptation, even amidst deepest darkness and confusion; and we see precisely what was the hold which it still convulsively retained, and thus by what means, even amidst perfect ignorance and blindness, a man may still stand true; and all this exhibition rises from the beginning onward and upward into the proclamation of one great truth—*The just shall live by his faith*. And this for us is the highest moral of the whole book, because taught by every section of the book, and by the whole, and especially so emphatically by the Divine words and appearance; for it was this last that calmed all Job's perturbations, not by solving his problem and explaining his sorrows, for his problem and sorrows being ultimately the problem of sin, is insoluble, but by superseding and making unnecessary its solution. A man cannot know here, and he need not know; faith in God is sufficient to carry him through all troubles, and nothing but such faith is sufficient; this supersedes the necessity of knowing.

Thus Job is a drama;* an action with a beginning, middle, and end. A cloud of glory hangs over the commencement of Job's life, dark storms settle on the middle, but these drift away or

* As already *Beza* and others. See the question outwardly discussed *Lowth*, Lectures on Heb. Poetry, Lect. xxiii.; more deeply *Delitzsch*, art. *Hiob* in Herzog.

remain to be illuminated with a transcendent and new glory at its close. When we say Job is a drama, we mean not that it was acted or intended for action, or that its author knew or had heard of a stage. Alas! there are sublimer dramas in life than have ever been seen on stages; more daring plots, deeper passion, more glorious and more mournful issues than ever were witnessed in representation. We call it a drama because it has an action and a progress. It is a drama as sanctification is a drama, as oftentimes conversion is a drama. There is fearful working of passion in it; deeper despair than ever was reached; faith higher than elsewhere ever was risen to; disappointment the most crushing; doubt the most blighting; a combat the very thought of which paralyses thought, when a single human spirit descends into the arena to grapple with the Almighty himself; and we are invited to see the combatants, and the weapons, and the warfare, and the victory—Jacob wrestling with the unknown God who finally revealed Himself and blessed him. The secrets of that night revealed and written down compose this book of Job. And we call Job a drama because it exhibits the progress of this struggle, till its issue in the blessing. Thus it is wrong to consider the book as intended to teach any particular truth: it teaches nearly all truth. It is a life-history, a life-drama; all that is necessary for life and godliness comes to light in it.

§ II. DEVELOPMENT OF THE IDEA OF THE BOOK.

The Problem of the Book of Job is, Does Job serve God for nought? This problem as between Satan and God is naturally the question of human virtue; but as this cannot be tried abstractly but in a case, this case exhibits the temptation of Job, *the trial of the righteous*; which temptation victoriously resisted, and the means of securing victory progressively and finally exposed, illustrates the doctrine, *The just shall live by his faith*. The book chiefly exhibits Job's temptations, and the progressive effect they exert on his heart; this progressive effect is the progressive solution of the problem between Satan and God, *Does Job serve God for nought?* and the progressive exhibition to us of the principle of all religious life, especially in trouble,

The just shall live by faith in God. In exhibiting the progress of the book we have to exhibit mainly the progressive attitude of Job, which is the real point of issue, having a double—a heavenly and earthly—relation.

The historian starting from the law lying at the base of all morality and government, whether human or divine, and all necessary thought, the law, That it is well with the righteous and ill with the wicked—presents to us by way of introduction a man who having attained the summit of virtue, reaches thereby the summit of happiness, in family felicity, in wealth and worldly respect. The man knows his standing with God, consciously and by inference from his prosperity. His friends and the world know it, it is confessed by the mouth of God himself. All which does not mean that the man was sinless absolutely,* but that he was sincerely pious, and yet trusting in no way as self-righteous to his piety. No more lovely scene of simple piety and religious peace has ever been conceived than that which the historian discloses to us in ch. i. 1-5.

1. Suddenly, having feasted our eyes for a moment on this scene of wondrous religious repose—as if by rapid contrast to terrify us by a sight of the havoc which evil introduces among the loveliest works of holiness—the author calls us away elsewhere. With deep instinct of the connection of all parts of God's work with all others, whether material or spiritual, and of the absolute authority of the Supreme over the loosest and most lawless potencies in the universe, and how He is making "good somehow the end of ill," he discloses to us a heavenly cabinet: angels and ministers of grace assembled, and among them the Minister of Wrath and Grace disguised. And Job becomes the subject of dangerous laudation on the part of God, and thus for this and other causes of malevolent detraction on the side of Satan—*Does Job serve God for nought?* The place, the audience—representatives of both the great principles of the universe, good and evil—cannot allow the question to rest; it has become one for the universe, keenly debated on all sides; it is eagerly signalled from post to post that the Satan has challenged the

* As Froude, with strange perversity and manifest misapprehension of the whole attitude of Job in the poem, asserts, p. 18, etc.

verdict of the Supreme, insinuating delusion in His judgment and failure in His work. For this honesty or hypocrisy of Job's is not merely a question of fact; it is one to be looked at as involving the success or failure of all Divine efforts in effecting salvation, and of all Satanic in counteracting it. Thus for God's and the world's behoof and hope, ultimately also for Job's, and in another way for Satan's too, Job is given over to Satan—let his integrity be tried.

Job unlike us, for whom the author lifts the veil, knows nothing of the cause of his troubles. He knows only that God afflicts; he believes that afflictions come only in anger; he feels that between his religious condition, formerly when prospered and now when stripped, there is no change. Inexplicable utterly were his sorrows. But one or even many things inexplicable will not overturn his faith in God: *The Lord gave and the Lord hath taken, blessed be the name of the Lord.* Thus closes the first scene in the great drama of Job's temptation, the first move in the great game between Satan and God, the first exhibition to us in all times of the wide-reaching principle, the just shall live by his faith (ch. i. 6-22).

2. Meantime, while Job pines solitary on earth, the heavenly cabinet again convenes. Job is the subject of new laudation by God for his new stedfastness: *Hast thou observed my servant Job?* Stung by the sneer at the baffled adversary, involved in the query, Satan comes out with doubly ingenious malignity against Job, insinuating this time that Job was not only irreligious but inhuman, that his stedfastness was due to his insensibility, he cared little for friend or family be he safe himself: *Touch his own bone and flesh, and he will renounce thee to thy face!* Job not only stripped of all dear to him, but thrown down under a most loathsome disorder, still retains his integrity. The deepening affliction deepens his darkness; but in his deeper darkness his convulsive grasp of heaven is the firmer. Formerly he recognised God's right to deal as he chose with his, now his right so to deal with *him*. Satan is foiled anew. Job, like a tree shaken by the wind, but wraps his roots closer around the Rock of Ages. Thus closes the second scene in the temptation, the second and higher exhibition of the great principle of religious life; and thus stands the problem between God and

Satan—the former calmly triumphant, having done nought, the latter ignominiously baffled, having done his worst (ch. ii. 1-10).*

3. But now the conditions of the problem somewhat alter. In the two former temptations the author gave no representation of Job's mental battles, he goes through his conflict in silence and in solitude, and comes forth chastened, yet victorious and

||* The originality of the Prologue from misunderstanding its integral connection with the Poem, has not seldom been questioned; see for *names* the Introductions. The opinion that the poem had originally no prologue needs no refutation; the poem in such case would have been quite unintelligible. The opinion that the poem had at first another prologue has of course no positive supports (as such original prologue is not extant either in fact or report), but bases itself on the following objections to the present prologue. (1) It is in prose while the poem is not. That is to say one part of the book is prose, and another poetry, an objection which, if valid, would disrupt the unity of Isaiah, or Jeremiah, or even Genesis. Narration in all Biblical books and indeed Semitic books, is in prose,—high wrought sentiment in poetry. And in addition there is great similarity in diction between even the prose portion and the poem. Cf. i. 22, with xxiv. 12. (2) The difference of divine names; in the prologue Jehovah, in the poem usually Eloah, El, or Shaddai. But this distinction is partly not real. cf. xii. 9; xxviii. 28; and partly quite explicable so far as it obtains. For the name Jehovah, though of course known previously, came into currency as a national name under Moses, and was almost peculiar to the Abrahamic family; so that the author by its use in the prologue, and by the use of other and rather patriarchal names in the poem, will distinguish himself from the speakers and project them into the patriarchal age. So *Con.* p. 10. *Ew. Del.* Al. For other explanations, cf. *Hahn* Comm. s. 12, with his reff. to Hengst.; *Häv.* Einleit. s. 344. (3) The alleged contradiction between what is said i. 21; ii. 10 of Job's resignation and his subsequent bearing in the poem. But what is said of Job's bearing under his first two temptations is perfectly reconcileable in the author's opinion, and in fact, with his somewhat different bearing under the protracted torture of the third. So soon as the plan of the Book is understood there is no contradiction. (4) The alleged contradiction between i. 19, where Job's children are said to have been all cut off, with viii. 4, where this is supposed, and xix. 17, where they are still alive. But this is founded on a misunderstanding of the last-cited passage, cf. xxix. 5. (5) The introduction of Satan, and the generally fabulous character of the prologue as it appears. But, unfortunately, Satan is no fable, and a history where he speaks and acts is far from being therefore fabulous. His appearance, however irreconcilable with certain dogmatic preconceptions, contradicts nothing which other Scripture teaches on the subject, cf. 1 Kings xxii. 21; Zech. iii. 1 foll.; *notes*, ch. i. ver. 6 foll. See Prologue defended more largely, *Hahn*, Comm. s. 10 foll.; *Schlott.* Comm. s. 37 foll.; *Häv.* Einleit. iii. § 297; *Keil*, Einl. § 123; *Bleek*, Einl. s. 653 foll., whose explanation of the alleged contradictions (3) and (4), as "Inconsequenz," and "Ungenauigkeit" in the original writer is very feeble. No respectable critic ventures now to question the authenticity of the prologue. Cf. De Wette, § 289, vol. ii. p. 564 (Parker); *Ew.* Hiob. s. 54; *Renan*, Etude, p. 47. Of course the question of the authenticity of the prologue is quite distinct from the question of its historical literality. Cf. § 3.

strong. Now we shall have a detailed exhibition of the whole mental panorama, in all its varying aspects from triumph to despair, and along the whole line of its struggles from its deepest abyss of abandonment till its highest summit of blessed union with God. This new temptation absorbs all the old, and is itself but an application of them, but a certain interpretation put upon them. For nought absolutely new remains to add. Job has lost all he had, been made other than all he was, death can but come now, and death would be infinite relief. What remains to him amidst his universal bareness and darkness is his good conscience—his final temptation will lie in the attempt to take it away. The point towards which he was being drifted was to *renounce* God—find his government immoral and himself tyrannical. The final temptation lies in a kind of argument which makes Job's good conscience incompatible with God's goodness; one or other must go, Job cannot deny his consciousness—he must the divine morality.

Three friends of Job having heard of his calamities, for his name soon became as famous on earth as it had been in heaven, made an appointment to come and condole with him. They were men of pious life and honest purpose, wise according to the religious wisdom of their time, having firm hold of a truth, and only erring in thinking it all truth. Their truth was, God's inherent, personal and retributive righteousness—their error the belief that this righteousness invariably came to the surface in this world as retributive justice, prospering the righteous, punishing the wicked in exact proportion to their desert or demerit. Prosperity is proof of piety, adversity is sign of sin. And the application of this to Job's case was short and easy—being grievously afflicted he must be heinously guilty. Job's own faith, being that of his age, was fundamentally the same, only corrected so far by his good conscience: prosperity and adversity come immediately from God's hand; He prospers whom he loves, afflicts whom He holds guilty and hates. The application to his own case again was easy—grievously tormented, I am grievously under the divine displeasure; why am I so? I have done no sin to deserve it, is it caprice or injustice? This is Job's problem. And this problem is psychologically, almost infinitely complicated, by the man's inherent notions of God as necessarily

just, by his former memories of His goodness, by his irrepressible love to Him, and longing for renewed communion and reconciliation, and all the conflicting regrets felt by the child who is chastened and knows not wherefore, but feels that it is unjustly, and yet cannot come before its father who hides his face, to demonstrate the injustice.

Forgetful of all this and to support various hypotheses of the purpose of the Book, men* have dealt hardly with Job's demeanour under the assaults of his friends, more harshly far than Jehovah himself, as indeed this is men's wont, as for example in the case of Thomas, on whom divines pass a deeply more grievous censure than the Lord himself.† Humanity is not perfect. The heart has its rights, and the utterances of anguish are not to be rigidly measured by the square of dogmatic truth; and we cannot attach to Job the same blame as we should were his sentiments given out calmly, nor can we attach to the sentiments the same weight as if they were the deliberate convictions of the understanding. The words are mere momentary fragments of passion flung out scorching hot from that deep volcanic heart of his. The divine poet, with a holy stroke of art,‡ bares the man's breast and we look within and see the struggling thoughts and passions and regrets battling with each other, and rising fiery and violent as the sparks fly upwards. But these apparently blasphemous words are: (1) either immediate antagonistic positions to those of the friends, and so the direct expressions of a passion self-forgetful for the moment; or (2) they are words spoken in monologue or to God immediately after conflict with the friends, for the poor sufferer, after throwing down his human antagonists, had to stumble forward covered with the dust and blood, and heated with the fury of this combat, to meet his more terrible divine adversary; and (3) it is the intention of the sacred writer to make Job utter what other men only dare to think, but there is not a word of Job's complaints which even

* Hengstenberg, who to support his favourite theory of Job's *self-righteousness*, and exhibit the awful nature of such Pelagianism, makes him a greater blasphemer than Byron. Comment. on Eccles. etc. Clark, p. 326; and Ewald, who from his stoical theory of non-connection of physical evil with sin, compares him with Prometheus.

† The two cases are not unlike, see below.

‡ Hengstenb. l. c. p. 326.

yet good men under strong affliction will not equal and even surpass. And could we wish Job less open? Is it not for our sakes that this simple heart pours out its awful case in the ear of man and God? There may be a greatness in reticence. It is magnificent to seize the serpent that is twining itself around the heart and struggle silently with it and alone till death or victory. Those are great, if dark, beings, who cover up their thoughts and grapple with them in the midnight of doubt, and, when all eyes are shut, gain their triumph, and, as they looked calm before, look calm after. And perhaps such conflicts must be fought alone; friends, even when near, cannot enter into the strife. Yet Job was not of such sort. His was the open, simple soul, longing for sympathy, living in the light of men's eye, crushed to death by suspicion or desertion, stung to the quick even by the laughter of children.* And hence he pours out all that is in his heart, and appeals to men against God, and to God against men, tossed about from earth to heaven in search of sympathy. And this was not weakness, for a greater than he, suffering too under the malice of Satan, went not alone into the conflict, but appealed to His three friends for countenance and help. Job doubtless sinned, and he suffered deeply for his sin, and confessed it and humbled himself; and let us not think how greatly Job failed, but how much more grievously we should have failed under like sore temptation.

Here brief allusion may be made to some points in the artistic structure of the book. The ruling number *three* is most visible in all its parts. (1.) The whole book falls into three sections: Prologue; Poem; Epilogue. (2.) The poem strictly, also into three parts: Job and the Friends; Elihu; God. (3.) The discussion between Job and the friends again into three cycles: First Cycle, ch. iv. to xiv.; Second Cycle, ch. xv. to xxi.; Third Cycle, ch. xxii. to xxxi. (4.) Each cycle falls into three pairs: Eliphaz and Job; Bildad and Job, Zophar and Job; only in the last cycle Zophar fails to appear, and Job speaks twice. (5.) Job sustains three temptations. (6.) Elihu makes three speeches. (7.) And, finally, very many of the speeches fall into three strophes. Finely dramatic, too, and sustained is the character of Job and each of his opponents. Besides their

* Chap. xix. 18.

personal idiosyncracies,* Eliphaz is the depository of Divine revelation; Bildad the exponent of accumulated human thought, and the necessary utterance of the consciousness of humanity; and Zophar of what stands to private reason. Thus Job, bent to the ground beneath the pitiless shower of Divine infliction, and struggling to go forward against it and look through it, is assailed by this new tempest of heavenly and earthly elements, wrapping him in impenetrable darkness. Indomitable must be that conscience of right which refused to succumb to men and men's interpretation of God, and which, feeling nothing sure but itself, rose to the height of denouncing as false all representations of God and providence which were inconsistent with itself. Each of the friends has a diction and style to some extent peculiar to himself;† the greatest mastery over the language, and the greatest riches of thought, being exhibited in Job's speeches, not far behind whom in both is Eliphaz, whose first discourse is a masterpiece of argumentation on the relations of man and God, as Job's last is a masterpiece of delineation of the extent of human ignorance here and human woe. Elihu has a diction quite his own, showing great command of words, with some breadth and prolixity of style.‡ Incomparably the grandest and most fascinating in their simplicity and exquisite imagery are the speeches of Jehovah; for the author knew the great law, that sublimity is necessarily also simplicity. Again, in the First Cycle, each of the friends concludes with an exhortation to penitence, and promise of returning felicity; Eliphaz adding no threat, Bildad with a gentle word of warning (viii. 22), and Zophar holding up a dark picture of the ruin of the impenitent (xi. 20), serving as outpost to the army of terrors about to be marshalled against Job in the Second Cycle;§ and Job concludes each of his speeches, turning away from the friends, with a monologue or appeal to God. The moderation of the friends is greatest in the First Cycle; they are sharper and more personal in the second; losing all self-possession, and heaping up a series of mere distracted lies against Job in the third.|| And as

* See below, Introduction to First Cycle of Debate.

† Ew. Hiob, s. 224. Schlott, s. 61.

‡ Certainly not to such extent as to justify the term *schwülstig*, so freely applied to him by German criticism.

§ Ewald, Hiob, s. 135.

|| This was already noticed by Eichhorn, Einl. V., s. 148.

they rise in passion, Job rises in calmness, reaching the climax of anguish in the First Cycle (ch. ix., x.), and subsiding into deepest resignation in the third (ch. xxviii.) Towards the close of the First Cycle the skirts of his darkness begin to be illuminated by the far off reflection of a new life with God, of which he has glimpses, to supplement the brevity and abandonment of this (ch. xiv.) In the Second Cycle this hope and presentiment culminates in knowledge and assurance of a blessed immortality to correct the inequality and postponement of justice here (ch. xix.); and finally, in the Third Cycle his anguish so far subsides that he is able to look around peaceably; and, though the enigma of his sorrows remains dark as ever, and the government of the universe is as much a mystery as before, and he feels that he not only does not but cannot know, yet calmly surmounting all obstacles, and piercing through all darkness, he proclaims that man's wisdom is not in knowing but in being, and that, whatever appearance to the contrary, Jehovah *must be* just (ch. xxviii.)

The discussion of the dialectical question between Job and the friends forms Job's *third* temptation. The subject of discussion is the meaning of Job's sufferings and of suffering; the interpretation put by the friends on Job's case provoking him in his blindness and the fury of retaliation to deny God's rectitude, and utter the word which Satan had predicted would fall from his lips. The friends have the same fundamental doctrine throughout—God's exact retributive justice in this life; but this assumes a somewhat different and progressive aspect in the respective Cycles.

1. In the First Cycle, ch. iv.-xiv, the doctrine is put generally, God is righteous who prospers the just and punishes the wicked (therefore Job, who is punished, is wicked). What gives occasion to the emphatic prominence lent by the friends to the divine righteousness, is Job's complaint and covert attack on it (ch. iii.) What gives to Job's replies in this Cycle such violence and open reproach against Providence, is this same prominence given to the divine righteousness at the expense of his. The friends oppose Job to God, the righteousness of the one is inconsistent with that of the other; Job must speak to the opposition, and being conscious of innocence he naturally incriminates the recti-

tude of Heaven. Job has not yet calmness sufficient to see that both he and God may be righteous. The friends spoke chiefly to uphold a theory, Job speaks from facts, from his own conscience and the aspect of the world, and he has thus the advantage of making a double assault, first on their position, second on themselves. First, to their theory he opposes facts: himself, who being just is yet afflicted (ix. 21); the appearance man presents everywhere, the just oppressed and the wicked triumphant; even the lower creatures in their innocent suffering under the rapacious cruelty of others (xii.) Second, Job assails the friends' attitude. This theory of theirs so manifestly at variance with facts cannot be honestly held; it is defended only out of adulation to Heaven; and as they threatened Job with God's displeasure, they had to fear this themselves, for He will not spare falsity practised even on His own behalf (xiii).

2. Thus the friends, driven, out of mere shame, from their direct defence of Heaven, and not yet sufficiently steeled against Job, directly to lay heinous sins at his door, take a middle course. Their doctrine now assumes this form: It is the wicked who are afflicted (Job is afflicted, therefore Job is wicked). Thus Eliphaz, as before striking the key for his followers: *All the days of the wicked he is in pain*, etc. (xv. 20 foll.); Bildad: *The light of the wicked shall go out* (xviii. 5 foll.); and Zophar, with exceeding violence and coarse malignity: *The triumphing of the wicked is short, and the joy of the impious for a moment* (xx. 5 foll.) Job is sometime ere he can accommodate himself to this new mode of attack, its unworthy obliquity deters him from alluding to the insinuation it contains, and his own sad case, forsaken by men, disowned by God, fills his mind exclusively; and in his reply to Eliphaz (xvii.), and even to Bildad (xix.) he can scarcely for a moment close his eyes to his own awful misery, so as to be conscious of what his puny enemies were flinging distantly at him, *Prove that wherewith ye reproach me* (xix. 5). Finally only is he drawn into full consciousness of the friends and their charges by the coarse personalities of Zophar; and then, indeed, he awakens like a giant, and grasping fully the argument of which they are making use to bind him, he bursts it asunder like burnt tow—

When I remember, I am confounded,
 and trembling taketh hold on my flesh,
 Wherefore do the wicked live,
 grow old, yea, become mighty in power, etc.

(xxi. 6 foll.) Not the most miserable but the most fortunate of men are the wicked: their children are numerous, their flocks increase, their houses are safe, and no rod of God is on them—*How often does the lamp of the wicked go out?*

3. Thus the friends having failed to show the universality of their general principle in its doublesidedness in First Cycle, and the universality of that side of it which affected the wicked in Second Cycle, have nothing left but to assert its validity at least in this particular case—Job, who is afflicted, has been guilty of heinous sins. And to this Eliphaz has recourse (xxii.), followed by Bildad who has only a few generalities to utter according to his wont on the Divine Majesty, Zophar failing altogether to come forward. Job, as before, is sometime ere he can find himself at home in the new line of tactics. He carries on, as if unwilling to understand the base accusations of his adversaries, his argument from ch. xxi., and as there he showed the wicked prosperous, he now (xxiii., xxiv.) exhibits the righteous miserable, thus routing both flanks of his foes' array. Making a pause (end of ch. xxvi.) for Zophar to speak, who however judges silence his best wisdom, Job goes on to assail first the general theory of Providence of the friends, asserting that all experience proved it false, that no theory was possible to man, whose wisdom consisted not in knowing God's ways, but in doing God's commands; and second, he denies the conclusions of his guilt founded on their theory, and ends by imprecating curses on himself if he had been guilty of any offence. Thus Job is victor in the human strife.

With strange forgetfulness of the express declaration of the author of Job that the problem of the book was, Does Job serve God for nought? many have sought the problem in the dialectical contest between Job and his friends. But by all the laws of poetry and reason the final decision by the final Arbitrer, God, should mainly refer to the chief point in question, and His decision first of all and principally arraigns Job's attitude to himself, and by arraigning corrects it, and then only, as by the

bye alludes to the question in debate between Job and the friends, and intimates that Job had the best of it.* And it is most foolish to suppose that the Word of God would devote so much of its space to the formal discussion of this most worn and barren question of a Theodicy. In itself, any scripture writer of moderate ability, unilluminated, could not fail to perceive that such discussion must end in nothing. And it is contrary to the very scope of Scripture to introduce mere moral discussion for its own sake. Scripture will not take up any speculative question abstractly, but finding it involved in a religious case, it will debate it in that connection, shewing how it influences that case then and so all such cases always; shewing how it presses on the heart, and how that pressure may be relieved, or if that is impossible, eased so as to be at least bearable in itself and by hope. The friends add no new element of doubt to Job's mind, they merely experiment on the old elements. They place the great original elements in new lights, throw them into new combinations, go through manœuvres with them, not without terrible effect on Job's spirit; but more they do not. Their arrival is merely a step in the progress of Job's problem, perhaps the most significant, certainly their arguments the severest trial he endures. But the real problem is, What attitude will Job's spirit assume to God, under this and all similar tribulations? and the poem exhibits Job's spirit worked upon; struggling under the agony of desertion and suspicion; writhing in the pains of a new birth—yet finally to come forth from its darkness and trouble into a new and higher life. The spirit of Job is under his trouble strangely susceptible,—anything influences it and starts it upon a long train of thoughts and old memories and dark forebodings; it is like a fine instrument responding to the lightest touch and giving out the grandest music, sometimes sublime hymns on the awfully mysterious majesty of heaven, and sometimes mournful dead marches accompanying itself to the grave. But while it is so keen and susceptible to all objects—the friends, their desertion, their false faiths and unfounded suspicions; itself, its old times, its present misery, its future and speedy dissolution; there is one object to

* Though the meaning of the passage xlii. 7, is doubtful. See below.

which it ever turns after a momentary absence, to which, as if far in the illimitable distance and nebulous and dark, it directs its eye, straining to resolve it and read its meaning and its aspect—and that object is God. On whatever track it is started by the friends, after pursuing it a little way it turns its eye again to Him; they and their charges are forgotten, and the monologue commences, or the dialogue between it and Him. It is, then, the progress of the spirit's attitude to God which the book mainly was intended to exhibit, and the culminating positions of this in the three cycles we briefly mark, referring for fuller exhibition to the several introductions to the cycles.

1. With finely human antagonism, when Job's wife points out the gulf of atheism to him and invites him to plunge into it as the only refuge left him, he recoils from it, and lectures the woman on her faithlessness and profanity. With equally fine human craving for sympathy and nervously delicate response to it, when the friends draw near, the heart of Job, that opposition only steeled and affliction only resolutely closed up, bursts and all its inner feelings gush forth in a flood of regrets that ever he had lived, and reproaches against the Author of his life. Chastened in hot displeasure by God,* he flees to men for protection, as a child when excessively smitten by its parent will take refuge in terror even with a stranger (iii.). But the friends thrust him from them, and this new blow on his heart darkens yet more the aspect of God and deepens to him the misery of man. Drawing to itself a picture of his and man's woful lot in this life, the main features of which are *misery* and *brevity*, the troubled spirit presses forward into the presence of Jehovah with this picture, elaborately describing its misery to the blessed God, and its brevity to the Everlasting of Days, hoping to move to pity and clemency the living God by this awful spectre of death devouring inexorably all human life (vii. 7, foll.). But in vain: and so the prayer passes into sharp remonstrance, ironically suggesting as cause of such rigour, that Job (in his present condition) was dangerous to the safety of the Supreme, and must be tamed and kept under with bitter plagues (vii. 11). And finally, as if this unseemly demeanour had

* Ps. vi.

suggested it, this bitter remonstrance, sinking like a shrieking wind into fitful sobs, passes over into a despairing, half-question, half-admission of sin; ending with an appeal to the magnanimity of God to remove it, and not rigorously chastise wretched man, so as to end him, on account of it (vii. 20).

Meantime Job is called upon to wrestle with an adversary who scruples not to use the harshest means to vanquish his antagonist. Bildad, by laying (viii.) the death of Job's children at their own door, adding thus to their ruin here their ruin hereafter, crushes altogether into frenzy the father's heart, and he rushes forward dealing desperate blows at the friends and all things; and fastening with convulsive keenness of eye upon the moral inequalities of the world, proclaims all to be perversion and obliquity, and God himself at the root of it—*If not He who then is it?* (ix. 24). Heated and reckless with the fury of this conflict Job advances to meet his great adversary, and his words and bearing reach the climax of audacity. Appalling is the clear glitter of his dialectic, when he lays before God the effects on the interests of morality on earth of such persecution of the just, the effects too on men's conceptions of Himself; and sublime is this agony of the human spirit, even amidst grossest ignorance of itself and its author, over the moral perversion that rules in the world and itself (x. 1-7). Altogether bewildering is the whirlpool of memories and regrets, and despairs both speculative and religious over the unatoned contradictions to him of God's past and present dealing; and we do not wonder when the soul having been dashed about the sides and abysses of this Maelstrom, comes at last to light and the surface, proclaiming as sole possible explication, that God's former goodness was hollow, only the better to prepare for the present evil, which was real and really interpretative of His character. And yet with no less contradiction in itself, the spirit refuses to bow to this final inference of its logic; it denies it and ignores it, holding on with convulsive faith against all inferences, to its former God, and ending with an appeal to Him for mercy and relief (x. 8 foll.).

The struggle is as good as over now; the depth had closed him round about, and the weeds been wrapped about his head;*

* Jonah ii. 5.

but the ocean's own profound agitation has thrown him to the surface, and though billows may yet go over him, and he cry like some strong swimmer in his agony, the sea begins to calm below and the clouds to drift and break above. His troubles he now turns into materials of hope, and from the brevity and abandonment by God of the present life, rises to the presentiment of a new life in the body in God's blessed presence hereafter (xiv. 13 foll.).

(2). This presentiment of a resurrection, rising up convulsively in despite of all protests and efforts of the colder reason to put it down (xiv. 14), is yet too feeble very materially and immediately to lighten Job's sorrows. The momentary gleam is swallowed up by the closing darkness, and the benighted wanderer's blindness seems intenser from the supernatural glare of the light that for a moment filled his eye. Yet a new element is added to the previous tumult of his soul; his speeches in this Second Cycle are almost exclusively occupied with God, and to the regrets and fears of the former, hope now enters to confound the confusion. Speedily this new combatant is like to gain the mastery. Already (x. 7) Job expressed his conviction that God knew his innocence; already (xiii. 18) he felt that could he come before God it would be patent without proof; now he rises to the certainty (xvi. 16) that God in heaven is watching and witnessing to his guiltlessness; immediately, so sure is he of this secret sympathy of God, that he ventures to appeal to Him to become his surety (xvii. 3). Job in his ultimate agony, unwittingly or not, sounds here great deeps of Evangelical religion. Open wrath and secret love, the schism in God between the two; the necessity that God should be surety for man with God:

My eye droppeth to God,
that he would rectify a man with God,
as a man with his fellow. (xvi. 21)*

What man needs is God to take man's part against God. Thus, like fountains in the desert, bubble forth, all over this dreary pilgrimage of Job's, those clear springs of christology.† And

* The meaning is not materially altered whatever other sense be imposed on *var* in the last line.

† Comp. note, ch. ix. 32.

this hope, like a conquering leader, presses on from victory to victory, and chasing before it the sable host of doubts and fears, gains its final triumph and is crowned upon the field into assurance, no more subordinate, but regnant and supreme—I *know* that my Redeemer liveth (xix. 25).

On the sea of discussions by which this passage has been overwhelmed, we, of course, do not here launch ourselves. Only we must say, that that interpretation which finds in it merely the certainty of return to prosperity in this life, in no way satisfies its conditions, but is untenable, (1) as being opposed to all Job's previous declarations and expectations from the nature of his disease, and to the connection and scope of the book; and (2) as being quite below the majesty of the passage, and inconsistent with the lofty solemnity of the introduction (v. 23 foll.), and the passionate fainting away of the heart with ecstatic longing at its close (v. 27).* Also, we must say, that that interpretation which finds both the incarnation and resurrection in the passage, is neither improbable from the nature of the poem, nor its antiquity, however great, nor the times at which Job lived, should these be supposed long previous to the actual composition of the book. We cannot say to what heights a man in Job's condition, so under the immediate touch of God, will rise; and already (ix. 32) he proclaims the necessity of incarnation and mediation, and already he utters his instinctive faith in a new life (xiv. 13); and it is quite in the manner of the book that that confused cry of instinct should speedily clarify itself into an articulate utterance of faith; and in hermeneutics a first principle is to accept what we find in Scripture: we cannot go forward with preconceptions of what must at such eras and from such men be found. Further, should the era of the composition of the book be the Solomonic, as we think most probable, both incarnation and resurrection are then current notions,† and their prominence here to be expected; or should we be inclined, as we are, to think that though the Solomonic be the era of Job's composition, yet its wondrously gifted author did not mean to represent Theology as it was in his own day, but as it was *in genesis* under the divine

* Conant does cruel violence to this passage by introducing a temporal participle: *when* my reins are consumed!

† See the fine induction of Hofmann, *Schriftbeweis*, ii. 2. s. 489 folg.

leading of the Patriarchs,—even then we find neither incarnation nor resurrection repugnant to the ideas of that epoch, especially as represented in their very birth throes in our book. For the notion of incarnation is as old and as wide as the world. And as to resurrection, the matter chiefly contested, though it is nowhere expressly revealed or proclaimed as article of faith by God to any of the Patriarchs, nor expressed as such by any of the Patriarchs in their converse with God, yet it is impossible to read Genesis without feeling that it was an understood thing among them. We feel this even apart from Christ's declaration of his feeling,* or the declaration by the writer to the Hebrews of his.† The history suggests it, for Christ is no unnatural exegete. This belief among the Patriarchs may have been what we might call desiderative, generated under the fecundation‡ of the Spirit, as longing for full and future union to God, and this longing by Divine fostering maturing itself into assurance; or the belief may have been inferential, as Christ puts it, rising not so much from desire as from the certainty of union now, and reflex apprehension of this union, as from its very conditions—being to the eternal and living God—vivifying to man's whole nature, and eternally so—*Because I live ye shall live also.*§ In either case the belief was prevalent in patriarchal times, and therefore such hope or certainty is in no way incongruous in Job. And to all this it may be added that the words of the immediate passage are quite susceptible of a meaning involving the resurrection.|| Again, although we cannot across near four thousand years cite Job's consciousness into our presence, to interrogate it on its meaning here, yet as we hold that no writer or speaker of Scripture wrote or spoke without attaching a meaning to his writing or speech, and further that this meaning was always of the same kind as the ultimate meaning intended by the inspiring Spirit,¶ though by no means necessarily coming up to the fulness of this, we are justified in supposing that Job

* Matt. xxii. 32.

† Heb. xi. 10, 13, 16.

‡ Gen. i. 2.

§ Comp. Fairbairn, *Typology*, i. p. 385.

|| For *לִבְשֵׁי אֲשֵׁרִי* *out of my flesh*, has the same ambiguity in Heb. as in Engl. meaning either *out of it*, stripped of it; or *out from it*, looking out of it as *locus standi*, in the latter case implying a *new body*. See notes.

¶ Even the extraordinary prophecy of Caiaphas realizes this condition.

meant by these sublime words mainly what the words seem most naturally to mean. And certainly the word *Redeemer*, and the phrase *stand as after-comer† upon the dust*, are not exhausted or even satisfied by anything short of the incarnation. For אֱלֹהִים here, is God as nearest kinsman, as vindicator of injured innocence and murdered reputation (xvi. 18), as avenger of the wrongs Job had suffered from his foes. And his foes, however he understood them, were Satan; and our book intimates that Job's trial—as the Gospel intimates that Christ's appearance—was to destroy the works of the Devil. And only when Christ stood upon the dust of murdered men, from Adam downwards through all generations, was their innocence completely vindicated against Satan. Job needs two things—vindication against his foes before the world; vindication before God in his own hearing and sight, that God should proclaim him innocent here, and confess to himself him innocent there.

It seems therefore probable, that as this meeting with God is so near in the man's view that he faints with longing for it, not a Resurrection is taught here, which was already taught, but a retributive immortality. With a bare immortality or prolongation of the soul's existence we cannot be satisfied. Such belief would have been no advance to Job. His new faith is begotten out of contrast to things here; from the moral confusions of this life he rises to a retributive immortality there. That he was immortal he already knew, but possibly had speculated heretofore little upon it. That there should be a judgment, that the future world should fix the tendencies of the present, congeal all moral currents into eternal *solids*, thus realizing everything that the pious desired of moral purity and union to God, he had not thought. But in his despair and pain, when he looked at himself and saw his life fast ebbing away, and at heaven and beheld it as brass, and felt that he must die as he now lived, unacknowledged by God here; there forces itself up through the darkness the feeling, if not here, yet there I must be held innocent—I know that my Redeemer liveth, though I die he dies not, and

* We are forced into this barbarism by want of a word for אֱחָדָא *Nachmann* (Ew.) which is a *noun* in apposition with the *Nom.* to אֱלֹהִים; undoubtedly אֱחָדָא is He who inaugurates the אֵתְרֵית הַמִּסִּיחִים or Messianic era, *i.e.*, the Messiah.

there if not here I shall be vindicated and be conscious of my vindication; and as there to myself, so here, when I am gone, to others He must proclaim my innocence. Job perhaps yet does not grasp the general principle of retribution, he only feels that *he* must yet be cleared. And thus it is that truth is ever won. We reach it in personal conflict. A nation never reaches a truth; a man does, and it becomes a national inheritance. Religion is so essentially a personal thing, a matter between two, that all its truths are personal truths; and when in its ultimate extremity a soul grasps a truth as a necessity, as the only solution morality and law can accept, thousands of other souls in the same straits, struggling and sinking, stretch out their hands and make their own this means of escape. Immortality was already a heritage of the nation, a retributive immortality became a heritage through Job; how this idea expanded and became an element very speedily in the general consciousness of the nation is shewn in Ecclesiastes. Of course we are laying down no theory of revelation here. For God seems to have availed himself in communicating truth, of every mode and channel through which the mind is capable of receiving truth: sometimes speaking directly to the outward sensuous ear, as in the law; sometimes projecting gigantic visions before the inward eye of the sleeping or waking seer, as in prophecy; and sometimes laying his finger directly on the human heart, and causing it to utter, out of its own immediate awe and anguish, the sublimest revelations, as in Job. We wish merely to vindicate for the latter mode a place alongside the other two.* And that not in the manner of Ewald, who seems to think that the mind bears truth 'as the flint bears fire,' and needs but the friction of ordinary events to elicit sparks of heavenly luminousness. The human mind, alas! is no Æolian lyre, giving out under every casual wind true and harmonious heavenly music; but yet, all unstrung and jarred as it is, it will, when struck by the Almighty's hand, reverberate in strains of truth and immortality. There has been too much tendency to dissever Revelation from any relation to the human mind in its origin, and to the men of its immediate time in its application. We have been

* Compare note ch. iv. 12.

too apt to look at it as coming from heaven like a meteoric stone, amazing to the spectators, but to be analysed and used only by a subsequent era. Scripture is not so, it comes rather like the rain, blessing the immediate earth and man where it falls, and falling primarily for this purpose; yet not by this exhausted, but sliding down and becoming perennial springs, to flow and be drunk at by us, and all generations for ever.

(3). Finally, in the Third Cycle though there thus breaks an apparently inextinguishable light on Job's future, his present is by contrast only darker than before, and the presentiment of future communion with God but whets his longing for it here, and assurance of retribution hereafter, but makes the present confusion and wrong the more unbearable, and no where is he so importunate for God's appearance—Oh, that I knew where I might find him (xxiii. 3)! Job was no more satisfied or even pacified under present wrong by the vision of future rectification of it, than Paul was satisfied under present sin by the vision of future release from it—Wretched man that I am! But there comes no answer to his importunate cry: and thus, taking a survey of himself, and of the world; seeing the utter impotency of the theory of Providence of his friends, and finding no materials to form one of his own, he proclaims Providence to be impenetrable mystery—man cannot know here, he can but do his duty, *The fear of the Lord that is wisdom, and to depart from evil that is understanding* (xxviii. 28). He then contrasts his past felicity with his present misery, and finding no sin to account for the change, again solemnly cites God to appear and explain his sorrows (xxxi. 35).*

It cannot be denied that there is much in the attitude now assumed by Job, and more still in his former demeanour demanding animadversion, and capable of rectification at the mouth of an impartial and moderate disputant. Much more is there a great deal that is false and unseemly in the attitude of the friends. They erred not so much in their general principles regarding the character of man and God and their

* The critical difficulties found in chap. xxvii. 13 foll. are not in the passage, but arise from misapprehension of its scope. The passage is Job's representation of the theory of providence of the friends which he characterizes as utter folly (v. 12); and

relations, for much of what they advance is sanctioned both by Scripture and our necessary moral instincts; they erred rather in the application of their principles to the case before them. Again, Job erred not so much in maintaining in itself his innocence and piety as in maintaining it to the apparent exclusion of God's justice. It could surely be shewn by a thoughtful listener to the previous debate, that, God's justice conceded, Job's sufferings were quite consistent with his piety—against the friends; and that Job's piety conceded, his sufferings were quite consistent with God's justice—against Job; and that the friends were guilty of inhuman wrong in charging Job with crimes, and Job guilty of irreligious wrong in charging God with injustice; that there was a deeper point or fact in human nature, unobserved by the friends, observed but unused by Job, at which Job's piety, his sufferings, and God's justice, could all meet in harmonious reconciliation. That

ch. xxviii. 1 makes the transition to Job's own view, viz. that all things earthly may be found out by man, but God's ways and his Providence are inscrutable :

Why speak ye utter drivel, saying :
 this is the portion of a wicked man with God,
 if his children multiply it is for the sword,
 and his offspring shall not be satisfied with bread, etc.

* * * * *

Nay! for there is a vein for the silver,
 and a place for gold, where they refine it;
 iron is taken out of the dust,
 and stone is fused into brass, etc.

* * * * *

But Wisdom, whence comes it,
 and where is the place of understanding ?

* * * * *

God understands the way to it,
 and he knows the place of it.

* * * * *

But to man he hath said :
 the fear of the Lord that is Wisdom
 and to depart from evil is understanding.

No moderate critic now questions the originality of the passage as it stands. *De Wetté's* charges of *Unklarheit* and *Inconsequenz* no longer move any one. See Notes.

point, it is needless to say, is human *sin*, though not human sins. We expect that the author will not dismiss the disputants nor bring them immediately into God's presence without previously, by some means, exhibiting the wrong on both sides and the point of reconciliation; in short, without demonstrating to Job his wrong *because he accounted himself more just than God*; and to the friends their wrong, *because they found no answer* (to Job's assertions of innocence) *and yet condemned Job* (xxxii. 2 foll.). Further, this new combatant, who is literally to strike right and left, must be of such character as to account for his not siding with the friends, who represent the school of tradition; he must shew some motive for his silence hitherto; and having broken it must shew some reason for speaking. All these conditions are answered by Elihu. He is a youth and thus the exponent of a new and truer religious philosophy; being young, modesty sealed his lips till older men had done (xxxii. 6); and he speaks, because conscious of possessing deeper insight, and higher religious experience (xxxii. 8), and because being no party he can treat the case dispassionately (21).

Though Elihu in this way occupies a position having a double reference, yet as all the lines of the book converge towards determining the attitude of Job's heart, what he brings forward will mainly concern Job. Now, (1) though there was deep religious need expressed in the cry of Job's heart and flesh for the living God, yet that cry too often to the very end (xxxii.) had the nature of a demand, and contained the denial that God or his action was at all apprehensible by men. (2) He had denied the divine rectitude in his own afflictions, and generally in the world. (3) He had finally subsided into the conclusion that no scheme of Providence, or understanding of affliction, was possible to man, who was in utter blindness.* To the refutation of these main positions of Job, Elihu advances, arranging his answer into *three* parts, xxxii. xxxiii.; xxxiv. xxxv.; xxxvi. xxxvii. to meet them.† *First*, to Job's cry that God will not speak to men, Elihu answers that he speaks once, yea, twice (*i.e.* often and in many ways), to men: in dreams to instruct, in afflictions to chastise (xxxiii. 14 foll.)—leniently, and when unheeded severely, that he may cover

* Compare Schlott, s. 56.

† Stöckel, Hiob, s. 233.

pride from man. Sin, in Elihu's opinion, is at the root of all God's dealings with men. *Second*, Job's denial of the divine rectitude has two sides, That God is unrighteous, and, That man is no better for being righteous, a consequence of the other. To the one Elihu responds : (1) That the very creation and existence of the world as such, shew God's goodness ; were he selfish, thinking only on himself, he would withdraw his Spirit and all flesh would expire. Preservation of the world implies continual *willing* of the divine love (xxxiv. 13 foll.) (2) That injustice is incompatible with government ; injustice in the ultimate Ruler is ultimate anarchy, ultimate anarchy is dissolution (v. 17 foll.) (3) All God's dealings are perfect, right ; if afflicted, the pious man must wait, must lay his affliction to the account of his own sinful nature, and his bewilderment to the account of his own ignorance, and say : *Beyond what I see do thou teach me ; if I have done evil I will do it no more* (v. 32 foll.) To the other side of Job's charge, That a man is in no way benefited by his piety, Elihu answers no less acutely : (1) Good and evil cannot affect God ; if they are distinct things, as Job, no Pantheist, would admit, they must have distinct effects ; and these effects, not reaching God, must be on man, on the man who does good or evil (xxxv. 5 foll.) (2) When the afflicted cry against the outrage of the wicked and are unheard, it is because they cry amiss ; they cry merely under the agony of pain, like the beasts, not in faith and piety, saying, *Where is God my Maker* (v. 9 foll.) *Third*, yet more deeply, to the charge that God's providence is altogether inscrutable, Elihu replies that its general tendency may be seen. Suffering is educational, *Who is a Teacher like to Him?* (xxxvi. 22). There is a point within man, on which suffering rests as base, *sin* ; there is a point within God, indicated by all His works, from which it comes as source, *goodness* : the two together sufficiently explain it and general Providence for man's life here below (ch. xxxvi. xxxvii.) And while he is descanting on the greatness of God, which is but the other side of His goodness, displayed in the storm-cloud, which he sees rising, suddenly he is interrupted and God speaks out of this storm.

It can thus be seen at a glance in what respects Elihu stood in advance of the friends and of Job, and in what respects he

yet fell short of the true view of Job's affliction. He agreed with the friends in connecting all human suffering with sin. He agreed with them further in connecting all suffering with personal sin in the sufferer. He disagreed with them in connecting sufferings with the nature's deep sinfulness, not its mere *sins*. And thus further he disagreed with them in the view he took of the purpose of suffering; it was not penalty, but chastisement; not weapon of God's anger, but instrument for many purposes of his love. With Job he agreed in his estimation of the awful Omnipotence of God, and the ultimate inscrutability of His ways. But he disagreed with him by denying this inscrutability to be absolute; and by denying God to be mere Power—He is power with Goodness, *God is Mighty, but contemns not*. Omnipotence and condescension appear in all His works. This on one side furnishes a clue to the meaning of affliction—it comes not in anger but in love. On the other side the clue is furnished by man's nature; affliction is for sin. There is enough in man's nature to deserve and account for all he suffers; there is enough visible of God in His general providence to demonstrate that suffering flows from His infinite goodness. To this Job has naught to answer; his conscience proclaims its concurrence by his silence. With regard to the final end of Job's sufferings, Elihu was right so far in giving them a reference immediately to the sin of Job's heart, for no doubt they had such a reference—Job was purified and elevated by them; but his view was defective when he saw only this relation. Neither he nor the friends ever rose to the conception of Providence as a great scheme, or of the Universe as a great Unity. God's dealings, in their view, with an individual took rise and took end with the individual; far reaching and subtle influences of one creature on multitudes of his fellow creatures, of one order of creatures on the fate of another order, they dreamed not of. And thus Elihu does not solve the immediate problem of Job's sorrows; he knows their cause no better than the friends or Job himself. But yet he solves what is mainly the problem of sorrows, he contributes enough to satisfy all sufferers, to silence and compose all complaint under suffering. The explanation of Job's sorrows is left to the author of Job; and thus an exhaustive view of suffering is presented to us.

The friends insisted on its penal character ; Elihu regarded it as chastisement ; the author shews it to be probative.

It might be supposed that these views of Elihu are not quite ridiculous. Yet criticism cannot maintain her gravity over them, and becomes outrageous at the mere notion of admitting them into the original plan of the Book. Apart, however, from the bad language discharged at Elihu, such as that he is a bombastic chattering trifler, and conceited stripling ;* that he is afflicted with a shallow scientific diletanteism and faith-opposing philosophy ; † that his speeches are filled with *gemachtes Pathos*, and *erfolglos Forcirtes* ; ‡ that he only throws new darkness over a subject that was beginning to clarify itself ; and that without an idea of his own, he pillages all preceding and succeeding speeches to hide his own hollowness, thus on the one side perpetuating the errors of the friends, and on the other forestalling the words of Jehovah : apart from this, and more of the same kind, not much that is important can be adduced against the authenticity of these discourses. Many objections are examples less of critical reason than of critical petulance. § More important are the following :—(1) That the speeches of Elihu interrupt the connection between the final cry of Job for God's appearance and that appearance itself. Now, this interruption being conceded, it is not so absolute as altogether to disrupt the continuity of the poem ; and so far as it is partial, not breaking, but suspending the connection merely, it is both justified and necessary. That cry of Job's for the divine appearance had too

* A charge as old as Gregory the Great.

† Jerome.

‡ Del. in Herzog.

§ As the following : (1) That Elihu does not appear among the *dramatis personæ* in the Prologue. But the author did not mean to enumerate all the speakers at once. Job's three friends are named not as going to debate with him, but as coming to condole with him. (2) Elihu is not named in the Epilogue. But there was nothing really to say of him ; so far as he agreed with Job he is commended in his commendation ; so far as he agreed with the words of God, he has his reward in hearing his own sentiments repeated by the Divine lips. But casual reference is made to the friends of Job in the Epilogue, for the drama concerns Job only, and takes end with him ; and even Satan, who should have come before the curtain humbled and prostrate, to receive the jeers of an assembled world, nowhere appears. (3) Job makes no answer to Elihu. And for the best of reasons. Job feels his heart stricken by Elihu's words. (4) Elihu addresses Job by name, as the original disputants do not. But Elihu comes in as arbiter, and must use names to distinguish whom he addresses ; and God himself adopts the same mode of addressing Job in opposition to the friends.

many elements of challenge in it, as if the creature had a right to cite and interrogate his Maker. But not when called in such terms will Jehovah appear. The author's sense of what is God-beseeming compels him to widen the interval between this human cry and the Divine answer. Let the violence of the words die away on the world's ear; let another with deeper sense of sin speak to Job's heart and direct his eye inwards, and when he feels that it is not of right but of grace, the Lord will manifest himself.

But further, the connection of these speeches with the appearance of Jehovah before, and with the preceding elements of the poem behind, is very close. That storm-cloud which Elihu saw distantly rising, and heard uttering its voice from afar is *the* storm-cloud out of which Jehovah spoke. Then on the other side, *Stickel*,* with a delicacy peculiar to him, has put his finger on many threads taking their rise all throughout the poem, and of which he finds the ends in the words of Elihu. Job, for instance, had often complained that the Majesty of God perverted his right—He is not a man as I am! Here, then, he has in Elihu a man like himself (xxxiii. 6 foll.); even a man shall shew his complaints to be unreasonable. Often, too, had he complained of the one-sidedness of the friends, their words lacked uprightness (v. 25); Elihu proclaims his impartial integrity (xxxiii. 3). Many other curious points of contact *Stickel* has discovered; and though all this is quite consistent with skilful interpolation, it at least obviates the charge that the section is a spurious and clumsy insertion of a later age.

(2.) Another objection of some apparent weight is, that Elihu forestalls the appearance of Jehovah and weakens what he utters. But this objection, like that which confounds the position of Elihu with that of the friends, rests on a misunderstanding. It is true that Elihu and Jehovah both handle the same arguments, but it is for different ends and with different effects. *Stickel* has compared the relation of Elihu and Jehovah to that of an advocate and judge, the latter of whom adopts and sanctions the arguments of the former.† But not analogy, only fact will fairly

* *Hiob*, s. 228 foll.

† *Hiob*, s. 231, a view which has given rise to the current opinion that Elihu really

represent the position of Jehovah. The relation of the two is that which still obtains between a preacher and the Spirit. The one will remove doubts by addresses to the reason, will silence complaints by appeals to the conscience; only God himself can convert by personal contact with the heart. Elihu reasoned of God and man, and brought Job to silence; God exhibited himself and brought Job to confession and to peace. The work of the one was in the sphere of reason, or, at deepest, morals; the work of the other was in the infinitely profounder sphere of religion.

(3.) The last main objection is, that the language of Elihu's speeches betrays a different authorship. It being again conceded that the language does exhibit a different complexion from that of the remaining portions of the book: this will not demonstrate difference of authorship. For, (1) It is acknowledged that the author puts favorite expressions sedulously into the mouths of the respective disputants; and the personal character of Elihu being strongly marked, it was befitting that he should have a strongly marked style. (2) It is mainly the frequent Arameisms that make the section suspicious. But Stickel* has here again made ingenious suggestions obviating much of the force of the objection. Elihu was an Aramean † himself, and naturally spoke in that dialect. Further, the Arameisms occur in constellations and at the commencements of the chief turns in the discourse, which seems to make it probable that the strong infusion of elements from this dialect was intentional on the part of the author, though the design was not fully and throughout sustained. ‡ (3) Once more, the singular affinity of Proverbs and many of the Psalms with our Book, is quite as close with these speeches of Elihu as with the other portions. § And (4) impartial judges, who strongly repudiate the originality of the section, confess that nothing can be made of this difference of dialect, || in individual words, though the whole combined impression which the piece makes is that the author of this section was

solves the problem in discussion, and that God's appearance was meant mainly to sanction what he, as his servant, had advanced.

* Hiob. s. 248 foll.

† Ch. xxxii. 2, of the family of Ram, *i. e.* Aram.

‡ Stickel, l. c.

§ Del. in Herzog.

|| Del. l. c. s. 118.

another and much feebler spirit than he who composed the rest. This, of course, reduces the question to one of subjective taste, and as many will be found, on this ground, to sustain as to assail the originality.*

Elihu had contributed something to the discussion of the dialectical problem between Job and the friends, and thereby something indirectly to the determination of Job's religious attitude, the question in debate between the Higher Powers. When God appears, it is primarily to the latter that he applies himself, the former he alludes to only at last and by the way. Elihu came with no solution of the general problem of evil, for to explain its working would be to explain its origin; he came with no explanation, even of the particular evil of Job's case, that was left to the author to supply. But he came saying much that was good and true on evil, as explainable, partly at least, by man's sin on the one side, and God's goodness on the other,—saying enough to enable a man to see his way in life in the world. Jehovah came too with no solution of evil, with no solution of Job's evil, but offering Himself as that which supersedes solution. He has not a word upon the question, he has only one or two upbraiding words for Job's unbecoming and faithless words concerning Him—and then He makes all His glory pass before him. All his glory, which means all his goodness, floats before Job's eyes; the Patriarch realizes Him, and what He is, realizes himself and what he is—meets with God and is blessed in the meeting. There is no more complaint nor murmuring; no more talk of terrors—the problem of trouble is cast aside as a worthless quibble, a riddle at which children may fight in vain—to him it is not solved, but its solution is superseded. Like a child who has been chastised, and who comprehends not the cause of his stripes, he has fled not from, but to the arms of the chastising Father. The difficulty remains, and must; but what of that? there is a blessedness which swallows up that and all other difficulties.

Thus Job is victorious in defeat. Conqueror of the friends, he was yet not conqueror of himself; humbled and subdued by

* See a full list and discussion of all the linguistic features of this section, below, ch. xxxii. 1, where the first peculiarity is met.

God, he rises above himself and doubt, and all his spiritual foes. The great world-problem is solved. The human hearts which God has linked to himself, by His offered Salvation, are true to him through good and evil report ; for His own name's sake and through all darkness they cling on to Him.

Only two remarks need be made on this appearance of Jehovah. One is that it is not what is said about God or known about him, but Himself as such that converts and pacifies the heart. He solves not by what he says, but offers Himself as solution of all life's enigmas. With the heart man believeth unto righteousness. The history and end of all doubt confirms this, in the New Test. and in the Old, and in modern society. Thomas, unless he put his finger into the print of the nails, would not believe. But when the personal Lord appeared, such scrutiny was superseded ; Jesus but spoke to elicit that sublimest cry of faith, My Lord and my God.* So it was with Asaph in his despair and doubt over the inequalities of Providence and the prosperous wicked—When I thought to know this it was too painful for me—till I went into the sanctuary of God, then understood I their end.† The apparent difficulties to faith are rarely the real difficulties, but all difficulties melt and fuse before the fervency of personal life in God. Another remark is that all God's words of himself here, and his works, should be considered merely display of himself before the religious eye of Job. We should stand not so much outside of Job listening to the divine words, as within Job, before whose mental eye all this sublime panorama of mingled might and mercy floats, every shifting scene casting him lower to the dust, and all taking such hold upon him that unconsciously he repeats mechanically the divine words, Who is this that hideth counsel by words without knowledge ? ‡ and pressing to his lips the confession, Now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes. Thus God's goodness was no longer a thing which Job knew must be (ch. xxviii.), nor any longer merely a thing against which he could offer no objections ; it was a thing which he felt was. He knew not how it was, but the fact and personal experience superseded the explanation.

* John xx. 24 foll.

† Ps. lxxiii. 16.

‡ Compare xxxviii. 2 with xlii. 3.

Finally, restored to double piety and security by his trial, Job is blessed, according to the great law, with double felicity and prosperity. And the friends who, with something of narrow-mindedness, and something of cruelty to God's afflicted servant, had assailed him, are at his prayer pardoned and restored to God's favour; for their error was unwitting, and their defence of God, though ill beseeeming Him, and perhaps not quite deeply grounded* conscientiously in them, was for the best, and according to their light.†

§ III. HISTORIC TRUTH, ERA, AND AUTHORSHIP.

1. To the discussion of era and authorship perhaps the question of the nature of the book should be preliminary. This question is one altogether within the question of inspiration and canonicity. The book has already been received, and by all men everywhere, and has been sanctioned by the authority of Christ and his apostles. The discussion of the nature of the book cannot raise these questions: any conclusion, so far as they are concerned, may be reached, provided such conclusion be not inconsistent with the character of a canonical book. Is the book of Job, then, a literal history, or an effort of inspired imagination? (1) The opinion has been held,‡ and is still, that the book has no historic basis. Now, for the cause of liberality, and the Christian men such as Hengstenberg who advocate this opinion, we must

* נְכוּנָה has at least both these meanings, however many more. See Notes, ch. xlii. 7.

† Objections to the Epilogue being the same as those to Prologue, are answered already by anticipation. Some frivolous objections of *Ew.* Al. to portions of the speeches of God, though of course like all *Ew.* says, "wahr und ewig" (Del.) yet not receiving general concurrence, shall be noticed in the Notes to these passages. *Comp. Con.* p. 11 foll.

‡ By a certain Rabbi, *Resh Lakish*, mentioned in the Talmud (Cf. *Magnus*, *Comm.* s. 298) to whom is ascribed the sentiment אֵיבֹב לֹא הָיָה וְלֹא נִבְרָא אֱלֹהִים מִשָּׁל הָיָה "Job was not, and was not created, but was an allegory;" and by *Maimonides*, who considered the book a *Mashal* (allegory) to exhibit the opinions of men on Providence, *Magnus*, l. c. So *Saadia*; and among Christian scholars, *Mich.*, *Augusti*, *Einl.* s. 264, etc. *Hengstenberg* in his final decision, *Comment. on Eccles.* etc. p. 317, cf. *Magnus*, l. c.

maintain: *first*, that such a view in itself is not derogatory to Scripture; and, *second*, that such a view is not absolutely incompatible with anything either in the book itself or in the words of other Scripture regarding it. *First*. In itself allegory is quite consistent with a place in Scripture; there are many such, longer or shorter, *e.g.* the *Song*, the Parables, in the Bible. *Second*. The aspect of Job is at least not incompatible with the allegorical view. For the statements of facts must of course *seem* historical, if it was to be a successful allegory; and it cannot be argued that such apparent statements of facts are unworthy of Scripture unless they be real statements,* for such apparent statements occur in all the parables; and if it be said, we know the parables to be fictitious, and thus there is no deception, Hengstenberg will reply, that any one of common judgment may see Job to be likewise. The question becomes one of relative subjective insight. Neither do the allusions to Job in other Scripture, as by Ezekiel and James,† imperatively demand belief in the historical reality of Job. For, however improbable, it is possible that the Book of Job being already current, Ezekiel might use the name of a fictitious personage, as we ourselves in many cases do; and, though the improbability be indefinitely heightened by his placing Job in connection with historical men such as Noah and Daniel, yet the improbability is not thereby made utter impossibility, for, as *Jahn*‡ has already observed, Our Lord lays the fictitious Lazarus into the bosom of the real Abraham.

It is enough, and all that can be done, to vindicate this view from the charge of irreverence and impossibility. It goes in the face of all probability, for such extended creations of imagination were quite beyond the Semitic genius and the universal genius of the age,§ and though not beyond the power of the Spirit, yet it is not in this sphere—transforming men from one mental type into another—that the Spirit works. (2) An opposite opinion has maintained that all parts, both prose and poetical, and in the exact shape and circumstances in which we now have them, are historical. The possibility of this needs no proof; the reality of it is susceptible of none. Few will be

* As *Spanheim*, ni historia sit, fraus Scriptoris, Opera ii. p. 2.

† Ezek. xiv. 14, etc.; James v. 11.

‡ Einleit. 2, § 189.

§ *Ew. Hiob*, s. 16 foll.

found now advocating such a view. (3) No doubt the correct opinion is that all the circumstances related in the prose part are strictly historical; also that between Job and his friends a debate was held where many of the arguments of our Book may have been presented, but that some divinely gifted poet has taken these arguments, and all known arguments, and wrought them up under the direction of God into the poem as it now stands.* Any nearer account cannot be given.

2. Regarding authorship and era of our Book nothing positively can be known; regarding place of composition about as little. There are, however, traces of era, even if faint, in our Book, and grounds of induction, even though precarious, which may lead to a general deliverance regarding it. Some† have thrown the composition of the Book into the patriarchal and pre-Mosaic period. This has arisen much from confounding time of composition of the Book with time of occurrence of events detailed in it. Others have supposed it contemporary with Moses and of his authorship;‡ partly because they knew not where to place it; chiefly because he was the first renowned Jewish writer, and because also they found many of the qualifications of Moses to agree with those possessed by this author, such as a profound knowledge of Arabia and Egypt, a deep insight into suffering, commanding views of God's majesty; and because they found a fitting and sublime purpose to be served by the Book at this time,—that of consoling the people

* The *round* numbers in the Prologue have been thought suspicious; but all O. Test. and New Test. numeration is in round numbers. The *exact* duplication of the numbers, too, in the Epilogue looks objectionable. But the exactitude is simply a case of round numbers as before. The *duplication* is in conformity to the immediately miraculous origin and issue of the trial. This miraculousness itself has been thought mythical. If the objection be to miracle as such, then no part of the O. T. would be historical. If the objection be to miracle in the *circumstances*, outside the Jewish dispensation (as Hengst.) and Abrahamic family, this assumes that Job lived after Abraham, and that God confined himself even then to Abraham's family, one of which cannot be proved true, and the other of which can be proved false (Melchisedek). The whole history and circumstances of such men as Job and such times as his, are quite unknown to us; and we are cheerfully to walk under such light as the Scripture casts upon them, rather than wilfully extinguish it, proclaiming it false and deceptive.

† For *names* see the Introductions.

‡ For *names* again see the Introductions.

of God under the intolerable burden and heat of their bondage, teaching them that the Lord was watching all their sorrows, and that out of much tribulation they should finally come forth purified unto glory and divine fellowship. And it must not be forgot that in favour of this view is the ancient Jewish tradition which ascribes Job to the pen of Moses, a tradition neither worthless in itself, nor unsupported by the archaic aspect of the Book, and the many affinities between its language and that of the Pentateuch.* And perhaps these arguments are together as strong as those that can together be urged in behalf of any other era.†

On the other hand many have thrown the composition as far down as the Babylonian exile,‡ or even lower; influenced mainly by the supposed degeneracy of the language;§ by a peculiar purpose they attributed to the book that of consoling the Israelites in their captivity; and by a certain background of woe and calamitous violence both public and private which seems to them to lie behind all that the author brings into the foreground. As for the last of these reasons, the author certainly starts from personal and not public calamity; only his hero, as all sorrow is attractive of other sorrow, casting his eye over the earth, gathers up to meet and match his own, all calamities under which, at the hands of the wicked, earth has at all times groaned. The second reason is quite imaginary. And with regard to the first—impurity of language,—the best judges || now confess that the chief portions of the book shew no signs of degeneration. Arameisms, it has been said, demonstrate either the great antiquity, or the comparative lateness of a Hebrew book. The principle needs modification. It is applicable only to prose; all Heb. poetry of whatever era is Aramaic in its colour. Neither can the Satanology ¶ of our book be proved to shew any traces of Persian modes of thought.

* Comp. for exx. *Häv.* Einleit. iii. s. 338.

† *British and Foreign Evang. Review*, July 1857, p. 566.

‡ For ex. Warburton; cf. for *names* the Introdd.

§ *Gesen.* Geschichte der Heb. Sprache, s. 33 foll.

|| *Ew.* Hiob, s. 64; *Hitz.* Hiob, s. 10.

¶ Compare below, note ch. i. 6; *Hardwick*, Christ and other Masters, part iv., p. 196 foll. *Schlott.*, Hiob, s. 38 foll.

But in addition to these negative indications hints also positive can be gathered, both from the book itself and from other Scripture. Not much reliance, naturally, can be placed on the allusion of Ezek. already adduced; for though in all probability he was acquainted with the book, and with Job historically only through the book, yet this might be denied; Ezek. might refer to Job as a renowned saint and sufferer, even though his piety and sufferings had not yet been embodied in a literary form. More conclusive are the frequent allusions of Jeremiah,* especially the noted parallelism between Jer. xx. 14-18 and Job iii., the freshness and supernatural vigour of the passage in Job, contrasted with the comparative dulness of that in Jeremiah, and the known peculiarity of this writer as a reflector of his predecessors,† leave no room to doubt which was the original. But such allusions to Job are not confined to Jeremiah; all along the prophetic line they occur, especially in Amos‡ and Isaiah,§ up to the Solomonic era. No doubt such allusions tell two ways. But, apart from the fact that, presumptively, a book of such commanding originality and power as Job, is more liable to be imitated than to imitate, several other reasons seem to indicate that its composition ought to be located somewhere about the Davidic-Solomonic era. These reasons are: (1) That Job belongs to a school of thought prevalent at this era. (2) That by far the greatest number of allusions and affinities in the book, are to the productions of this period. (3) That the peculiar point of development reached by many predominant ideas of the book is quite inconsistent with a later origin, and apparently not quite compatible with one much earlier.

(1) The first reason needs little substantiation, being self-evident. The book is a production of the Israelitish *Chokmah* or wisdom, which, to speak generally, lay in the attempt to reconcile the divine Word with the divine Deed, Revelation (whether written or personal, outward, or the data of necessary thought of God)

* See a multitude of instances, *Häv.* Einleit. ut sup. s. 352; cf. *Kueper*, *Jeremias* Libb. Sacc. *Interpres atque Vindex*, p. 164 foll. (Berlin, 1837). *Keil*, s. 364.

† *Kueper*, as above, *passim*.

‡ *Häv.* l. c. s. 353. Cf. *Stichel*, s. 276, who finds singular points of agreement in general diction, and in particulars seemingly provincial, between Job and Amos.

§ *Is.* xix. 5, with Job xiv. 11, and *Keil* and *Häv.* as above.

with Providence.* To this class of writings belong many of the Psalms,† Proverbs, and the Book of Ecclesiastes. That the same subject occupied the mind of the Israelites in after times, as in Habakkuk and Malachi, proves little: the subject has occupied the mind of religious men in all times; but special attention was devoted to it under the reign of the wise and speculative son of David. Common to Job with these books is the discussion of all questions from the outside of the Jewish dispensation, from the common religious instincts and convictions of humanity.‡ This peculiar universalism, as it has been called, was absolutely necessary from the nature of the questions, which Revelation rather raises than solves; and it was natural from the wide sympathies of the philosophic king and his time. §

(2) The second reason seems involved in the first. The affinities of thought and language between Job and Proverbs are manifest at first sight. The whole philosophic and psychological terminology of the two is identical,|| and many words in the two books are not found elsewhere. And this affinity consists not merely in words but in modes of thinking, such as current conceptions of Sheol,¶ and in the general imagery floating throughout the two books and others of the same era.**

(3) Can it now be said that with all this general similarity, there is such specific difference as to entitle and enable us to distinguish these books from each other, to lift these children lying in one cradle, and coming from one womb, and bearing one general likeness, and say, This, and not that, is the first-born? In general, it may be said that the Proverbs from their nature are eclectic, borrowing from all sides and lands; while a work like Job is more creative, assimilating indeed thoughts as with marvellous depth and reach of insight it has done, but not words. So that if we find between the two verbal agreement, as we do, we say presumptively that Proverbs is the debtor. Again, as our Book is a sustained and on all sides elaborate discussion and

* Comp. what has already been said § I. of this Introduction.

† Especially those of Asaph and Heman.

‡ Comp. note to § I., 2, of Introd. above, page xiii.

§ Compare *Renan*, *Étude sur le Poème de Job*, prefixed to his *Traduction*.

|| Compare *Rosen*. Scholia in Job, p. 38 foll. *Keil* and *Häv.* Einll. as above.

¶ *Keil*, l. c. Del. in Herzog, s. 127.

** *Keil*, l. c. Cf. *Ev.* s. 61 foll.

development of a deep human problem, if we find thoughts and feelings which shine out fully there, springing up in flashes of lyric light elsewhere, we say presumptively these lyrics are premonitory, just as at evening star follows star into view, and finally the whole heavens glitter with light.* More particularly. As regards Ecclesiastes,† the advance there on the doctrine of final retribution over Job is demonstrative that our Book is anterior to Ecclesiastes. In Job the truth is only reached as ultimate necessity, as sole possible explication of the perversions of right here. In Ecclesiastes the truth is calmly proclaimed as undoubted, as on all sides known, as the acknowledged solution and the acknowledged consolation of the darkness of this life.‡ Again, as regards Proverbs, the advance in ch. i.-ix. in the representation of the Divine wisdom, over the representation of the same Job xxviii., is equally demonstrative that Job is anterior to Proverbs. In Job Wisdom is conceived more as world scheme, independent of God, but yet hardly personified; in Proverbs viii. this wisdom is not only personified, but hypostatized: with God, with Him from all eternity, His delight, and itself with prospective delight in the earth and man. Anterior therefore to all the Solomonic productions must our Book be considered.§

To reach this point has been our chief aim, and our task is done. We care little how early scholars elevate the book, provided they do not bring it down later. There are some other arguments, such as the highly artistic structure of the book, and the fulness and finish of the style, which seems to indicate that poetry had long been cultivated;|| the depth of the sense of sin displayed in many portions of it, which, it is thought, could have been created only by long life under the Holy Law.¶ But these

* Herder compared the magnificence and variety of our poem to the starry heavens, and to the jubilant cry of all creation.

† Comp. Ginsburg, *Cohemoth*, Introd.; and Vaihinger, Roediger, in Herzog.

‡ No doubt the era of Eccles. is itself much contested. We yet see no reason for denying its Solomonic authorship, notwithstanding the flippant assaults of Mr. Ginsburg on its defenders, and the recent defection to the other side of such men as Keil and Hengstenberg, a change which, in the latter, Ew. thinks symptomatic of returning sanity.

§ The era of this part of Proverbs, has also, but with no good reason, been contested.

|| *Delitzsch*, in Herz.

¶ *Häv.* Einl. iii. s. 339.

arguments are somewhat precarious, for "the finest specimens of a people's poetry sometimes stand among the earliest monuments of their literature,"* and the personal converse of the Patriarchs with God would speedily effect what would require a long course of training under the law.

On the other side, much less firm is our position when we attempt to show that Job cannot belong to an earlier era than the Solomonic, or end of the Davidic. It may be said in general that periods of action such as was the earlier Davidic era, periods of war and wild tumult, as was the era of Saul, and to a much greater degree that of the Judges, and all preceding eras, are ill fitted for such thought as appears in Job, and ill fitted therefore for the production of such a work. Men speculate only in ease, whether their speculation be strictly philosophic or strictly religious. Again, it has been seen that we have indications in the Psalms of David's contemporaries of such thoughts as are largely discussed in Job. The difficulties are the same; the solution, too, is mainly the same. Yet in one respect there is a progress in Job. In Psalm lxxiii. no solution of the problem is reached; the man reposes in God, and the difficulty is superseded. In the body of the poem of Job this also is the solution reached; but in the prologue a particular explanation of Job's case is given. This seems to us a certain advance over the psalm. The thread, however, is feeble, and will not stand straining or lead us far; and meantime we let it go from our fingers.

Whatever opinions may formerly have prevailed as to the country of the author of Job, Hebrew scholars are now unanimous in concluding that Hebrew was his native speech; and he betrays his Palestinian origin by a reference to the Jordan.† As to the place of composition, it is utterly unknown. Stickel,‡ on account of dialectic similarities to Amos, conjectures the South of Judea, a place that well accounts for the profound knowledge of the Arabian desert which the author betrays; and Schlottmann has laid hold of the idea, and worked out a beautiful picture of the writer's mode of life and manner of thought.§ Others, on account of the many references to Egypt,

* British and Foreign Evang. Review, l. c. p. 565.

† Ch. xl. 23.

‡ Hiob, s. 263 foll.

§ Hiob, s. 111 foll.

and accurate description both of the fauna and flora of that country, think the book must have been written there.* Possibly the author had travelled much, and seen many lands, and thus worked up the treasures of his lifetime's thought and observation into the only production of his pen.† We know nothing, and speculation is vain.

* Delitzsch. l.c. in Herzog. For lists of names to all these opinions, cf. the Introdd.

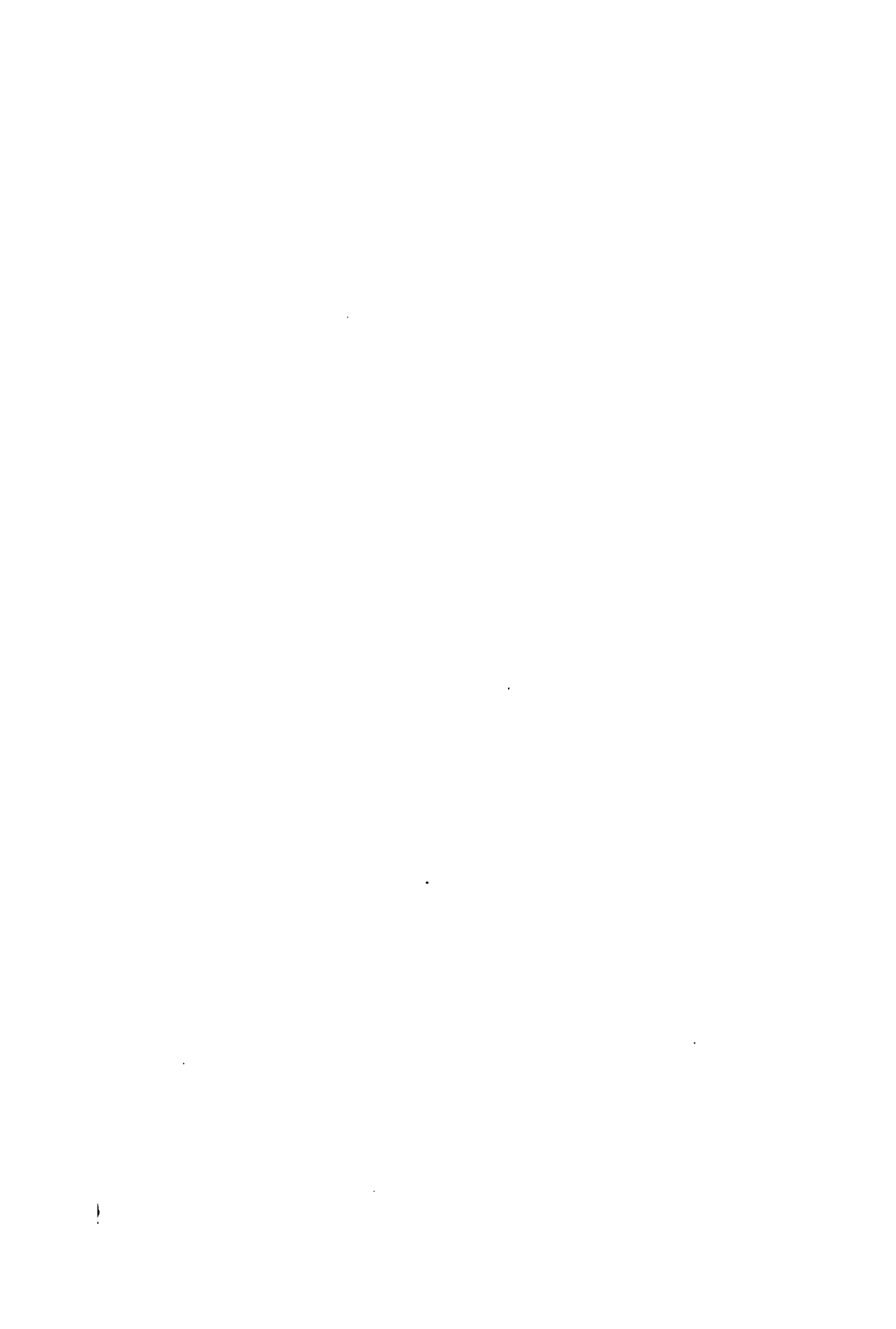
† Hirz. s. 10.

The contractions found in the following pages are chiefly the following:—

Rabb.	Rabbinical writers, Rabbinical Bible. Ven. 1549.
Fathers.	Catena Graec. Pat. of Nicetas. London 1637.
Syr. etc.	Oriental Versions from Walton's Polyglot.
Vulg.	Vulgate in Walton.
Sep.	Septuagint in Tischendorf.
Stuhl.	Stuhlmann, Hiob. Hamb. 1804.
Good.	Mason Good, Book of Job. London, 1812.
Rosen.	Rosenmueller, Scholia. Lips. 1824.
Noy.	Noyes, Book of Job. Camb. (U.S.) 1827.
Mich.	Michaelis, Notæ Uberiores in Hag. Halae.
Schult.	Al. Schultens, Liber Jobi. Lug. Bat. 1737.
Scott.	Thomas Scott, Book of Job in Engl. Verse. Lond. 1773.
Arn.	Arnheim, Das B. Hiob. Glogau, 1836.
Umb.	Umbreit, Book of Job, Bib. Cabinet. Edin. 1836.
Wem.	Wemyss, Job and his Times. London, 1839.
Lee	Sam. Lee, Book of Pat. Job. London, 1837.
Stick.	Stickel, Das B. Hiob. Leips. 1842.
Wolf.	Wolfson, Das B. Hiob, etc. Breslau, 1843.
Löw.	Löwenthal, Hiob, &c. Frank. am M. 1846.
Heil.	Heiligstedt, Comm. in Job (Maurer). Lips. 1847.
Barnes	Alb. Barnes, Notes, etc. London, 1847.
Welte	B. Welte, Das B. Hiob. Freib. im Breisg. 1849.
*Hahn.	Aug. Hahn, Comm. üb. d. B. Hiob. Ber. 1850.
Mag.	Magnus, Komm zum B. Hiob. Halle, 1851.
*Schlott.	Schlottmann, Das. B. Hiob. Ber. 1851.
*Hirz.	Hirzel, Hiob (Exeget. Handbuch). Leip. 1852.
*Ew.	Ewald, Das B. Ijob. Goett. 1854.
Vaih.	Vaihinger d. B. Hiob metrisch übersetzt. Stuttg. 1856.
Car.	Carey, The Book of Job. London, 1858.
*Con.	Conant, Book of Job. London, 1859.
Ren.	Renan, Livre de Job. Paris, 1859.

Those marked with [*] are first-rate, and sufficient for ordinary use. Useful contributions to the general question are: Gleiss, Beiträge. Hamb. 1845. Delitzsch, Art. Hiob, in Herzog; and another in the Zeitschrift für Protest. u. Kirche. Erlangen, 1851. The Book of Job, by Froude, reprinted from the Westminster Review. *De Wette* art. Hiob in Ersch and Gruber's Encyk. s. 290 foll.

N.B.—The numbers in ref. to Grammars are to the §§, unless the pages be specially indicated.



COMMENTARY ON JOB.

CHAPTER I.

INTRODUCTION. JOB—HIS LIFE AND MORALS (v. 1-5).

THIS introduction confines itself to what is absolutely necessary to know in order to see the great lines in which the tragedy is to flow, projected—the man's existence, his piety, his consequent prosperity reflecting it. 1. Job, his probity of heart and uprightness of life (v. 1). 2. His inner piety accompanied as was meet by unexampled outer prosperity; first, in family felicity (v. 2); second, in riches of possession and worldly respect (v. 3). 3. A trait from Job's family life, manifesting at once his devotion and furnishing a starting point for further developments (v. 4, 5).

V. 1-5. There was a man in the land of Uz, whose name was Job. Now that man was perfect and upright, fearing God and eschewing evil. And there were born to him seven sons and three daughters. And his substance was seven thousand sheep and three thousand camels, and five hundred yoke of oxen, and five hundred she asses; and a very great household: so that that man was the greatest of all the men of the East. And his sons used to go and make a feast at the house of each on his day and they used to send and invite their three sisters to eat and to drink with them. And it came to pass when they had completed in turn the days of the feast, that Job sent and sanctified them; and he used to rise up early in the morning and offer

burnt offerings according to the number of them all; for Job said,—perhaps my children have sinned and renounced God in their heart. Thus Job was accustomed to do continually.

1. *There was a man*, perf. וַיְהִי of the absolute past at the time of the writer (Ges. 126-1; Ew. 135a); *the land of Uz*, a position sufficiently precise can be assigned to this country. 1. The name was likely derived from that of some noted settler, and several so called are mentioned in Scripture—Gen. x. 23., a son of Aram; Gen. xxii. 21, a son of Nahor, uncle to another Aram, and brother of Chesed, the founder of the Chaldean family; and finally, Gen. xxxvi. 28, Uz is named among the descendants of Seir. Uz was thus a Semite, either of the Aramean or Idumean family, and Job himself is with like indefiniteness styled one of the sons of the East, among whom were included both Arameans and Arabians. (Gen. xxv. 6; Gen. xxix. 1; Num. xxiii. 7; 1 Kings v. 10) 2. Jeremiah, however, gives the means of fixing the position of Uz somewhat more nearly. In Lam. iv. 21, the daughter of Edom (the Edomites) is said to be dwelling in Uz. It appears, however, that Uz was not absorbed in Edom, for the two are mentioned separately (Jerem. xxv. 20, 21), and to Uz is assigned a king. The two must have been neighbours, and in political connection in the time of this prophet. 3. Eliphaz, the most renowned of Job's friends, came from Theman, a district of Edom (Gen. xxxvi. 15, Jer. xlix. 7, 20); and Job's flocks were exposed, on the one hand, to the inroads of the Chaldeans, and, on the other, to the attacks of the Sabeans, an Arab robber horde. So that we may with considerable certainty regard Uz as lying on the east of Palestine and north of Edom, and running so far east as to neighbour with the Chaldean territory. Conf. Rosen. Proleg. § 5. Winer R.W. *Utz*. Knobel, *Völkertafel* s. 232 folg. Kitto Cycl. (meagre); also Fries, *Stud. u. Krit.* 1855, s. 299, referred to by Davidson in *Horne Introd.* p. 709. The so-called universalism of the writer is apparent here. His hero is a stranger to Judaism and the privileges of the peculiar people, living in a foreign country. The author saw that God was not confined to the Jew, but was and must be everywhere the father of his children, however imperfectly they attained to the knowledge of him; he saw that the human heart was the same, too, everywhere, that it everywhere proposed to itself the same problems, and rocked and tossed

amidst the same uncertainties; that its intercourse with heaven was alike, and alike awful in all places: and away down far in that great desert stretching into infinite expanse, where men's hearts drew in from the imposing silence deep still thoughts of God, he lays the scene of his great poem. He knows, Jew though he be, that there is something deeper far than Judaism, or the mere outward forms of any dispensation, that God and man are the great facts, and the great problem their connection.—*Whose name was Job*, a relat. clause וְשֵׁם אִיּוֹב omitted, the other form being with *vav* explicative וְשֵׁם אִיּוֹב. There are two derivations current and plausible of the name, one Arabic אָב אָב to reflect, repent, a softened form of תָּנַח, שָׁנַח, hence Job *awwab* the *repentent*; the other Heb. from אָבַח to hate, be an enemy to, hence אִיּוֹב (intensive like שָׁבוּר, etc.) the *much plagued*. *Wette's* objection that such a form means rather much plaguing, is obviated by such forms as אָוַר, יָלוּר, etc. Both etym. are excellent, though of the two the latter is to be preferred; *first*, because Job's sufferings were a much more palpable thing than his repentance, which was hidden and only motivated by his affliction, and the problem of Semite philosophers was Job's sufferings; *second*, when a good Heb. etym. is at hand, it is unnecessary and likely to be wrong to have recourse to the Ar. The name is, in all probability, derived from the man's history, yet plays no part in the development of the poem, any more than the names of the friends. *Now that man was perfect and upright, etc.*, *vav* here not subordinating, but co-ordinating two parallel facts, his existence and his piety, and therefore having the bare *perf.* אָדָם perfect, *integer*, lacking nothing of the inner qualities of a righteous man, these qualities being manifested as uprightness יָשָׁר in the outer life; so that *vav* before the next clause does not connect the addition of new traits, but is explicative or repetitory of the two former traits which are exhaustive; אָדָם is interpreted אֱלֹהִים יָרָא and יָשָׁר is יָרָע קָרָע; the four words are meant to represent the picture of an ideally perfect man (Ew.).

2. V. 2, 3. *And there were born*. *Vav* consecutive with imperf., connects the circumstances now to be detailed with those of last verse, projecting them under its causation, *and* (as was meet, as the law of righteousness and prosperity demands, corresponding to this piety of the man were God's gifts to him) there were born, seven sons and three daughters. The family of Job was perfect, in all ten, the sons in much greater proportion than the daughters, but both mystic numbers.

Job's blessedness in his family was supreme, and the numbers were such that onlookers, and Job himself, saw in them the sacred signature of God's immediate hand.—*And his property*, still in the same connection and subordination to v. 1, as v. 2, his family felicity and worldly prosperity were both due to his piety. הָיָה לוֹ property, always live stock. The same peculiarity of the numbers is here to be observed (Didymus even of the children *παιδων καταλογος-λογοις συμφωνος μυστικοις*) 7 thousand small cattle and 3 thousand camels; 5 hundred yoke of oxen, and 5 hundred she asses, both sums coming up to 10. A very moderate ingenuity suggested the conceit of the Chal.; 7000 sheep, a thousand for each of his sons; 3000 camels, a thousand for each of his daughters; 500 yoke of oxen for himself, and 500 she asses for his wife. The *she* asses were of course much more valuable than males, and therefore specially bred. The word הָיָה לוֹ is not to be understood in the sense of cultivation, *husbandry* (הָרָה colere), but is a collective, *body of servants, servitium*, Sep. *κηρεια*, Chal. אֲנָשֵׁי עַבְדֵי Ew. Dienerschaft, "household." Conf. as to this class of collective Ew. 153*a*, and 179*c*—*So that man was, vav* consec. imperf. summing up the issue of the foregone: all which made Job the greatest of the Orientals (note on Uz v. 1). On this force of *vav*, see Ew. 342*a*, and on the formation of compar. deg. by וְ Gesen 119, Ew. 217*b*.

3. V. 4, 5. *And his sons used to go*. This is a new feature, independently introduced in order to illustrate v. 1, and to prepare for a further evolution. It does not exhibit the whole religious expression of Job's life, but only one remarkable custom in it; hence being independent, *vav* has not the imperf. consecutive, but the simple perf. expressing here a single past action which the connection shows to have been customary. On this use of perf. to express customary actions, conf. Ruth iv. 7; 1 Sam. i. 3; Judg. vi. 3; Job iv. 3.—*And hold a feast*. שָׁמְרוּ parallel to הָיָה לוֹ and not conceived as its consequence. The word הָיָה לוֹ is of course cons., but also accus. of place (Ges. 118. 1*b*. Ew. 204—the noun is placed in subordination—acc.—in order to indicate any *relation*, of measure and size, time and place, way and manner. Conf. Ew. 279 folg.)—*house of each on his day* בְּיַמֵּיהֶם distributively, (Ges. 124. 2 Rem. 1. Ew. 278*b*, 301. Genes. xlii. 25; xlix. 28). בְּיַמֵּיהֶם is accus. of time (Ges. 118. 2*a*, see above). On his day: each man had the others at his house on his set day. It is difficult, however, to decide what it was that marked out a day as specially

belonging to one and not another, whether such day was his birthday, or whether the sons held a feast (once or more times a year) for seven days in succession, when each man's day would be determined by the order of seniority. The word בַּיּוֹם is certainly without more close definition used of a birthday (Job. iii. 1, Hos. vii. 5), and it was customary to make such days times of merry-making, e.g. in Egypt (Gen. xl. 20) and in Palestine down even to the extinction of the State (Matt. xiv. 6); but as those days must have been scattered throughout the whole year, and Job waited till the days of the feast were over, it seems he would thus have sacrificed and purified his sons only once a year, at the end of the birthday of the youngest. This difficulty might be removed by supposing that each birthday feast, though begun on that day lasted several days, and that the purification took place at the conclusion of each feast. This explanation hardly satisfies the syntax $\text{וַיָּבִיאוּ יוֹמֵי הַיּוֹם}$ they brought round (each in succession) the days of the feast. We are thus under the necessity of referring to the very common yearly feasts (in spring or autumn) which were continued seven days (Chald.), each son having his day in succession according to seniority.—*And they used to send and invite*, an independent fact; the author lifts it out of dependence to emphasise it, for the purpose of shewing the beautiful harmony and affection of Job's family one to another, and the generous and free-hearted magnificence of the sons, and also the possibility of the coming catastrophe which swept away sons and daughters at once. The father had no relish for this kind of enjoyment; but no peevish dislike of it, or of those who had, being a wise and liberal man, wishing the happiness of all about him, and pleased to see them enjoy themselves in their own, not his way, so only they do it innocently and religiously. The sons of Job seem to have had establishments of their own, and the daughters lived apart with the mother. On the irregularity of fem. $\text{תַּשְׁלִּי$ with fem. noun conf. Gen. vii. 13; Jer. xxxvi. 23 (where the gend. are both right and wrong). Zech. iii. 9. (Ew. 267c. Gesen. 97. 1 note).—*And it came to pass* וַיְהִי כִּי *vav* consec. imperf. introducing the detail of circumstances arising out of the previous circumstances. כִּי *when* temporal, *quum*, even of actions that are frequently repeated, *whenever* Job v. 21. (Ew. 337c. Ges. 155. 2c). $\text{וַיָּבִיאוּ יוֹמֵי הַיּוֹם}$ they had let go round (in succession); the *hiph.* must be transitive, though not necessarily with such strictness, that the *sons* be conceived nom.; the subject may be the in-

definite *they*=pass., when the days were let go round (Gesen. 137. 3. Ew. 294*b*). *That Job sent and sanctified them, vav* consec. imperf.—*that* after ׀! Some difference of opinion exists on the meaning of *sent*, etc., arising chiefly from difference of view as to the meaning of *vav* before ׀׃׃׃׃ That particle may be explicative, explaining merely the contents and circumstances of ׃׃׃׃; the sanctification consisted in rising early and offering burnt offerings, in which case ׃׃׃ must mean sent for them. But against this view (of Ew. Hahn, etc.) is the usual force of ׃׃׃ which does not mean to sanctify by sacrifice, but to perform some purifications (Gen xxxv. 2; Ex. xix. 10, 14 cet.) previous to offering sacrifices. These consisted in personal ablutions and washing of the clothes, the outward being the symbol of the inner, that the performer might be fit to go with his sacrifice acceptably before God (Sohult. al.) Josh. iii. 5; vii. 13. *Sent* may mean in that case either sent for them and had them purified in his presence, or sent to them to cause them to perform the purifying ceremonies themselves, a sense quite consistent with the Piel.—*And he used to rise early and offer burnt offerings.* This new trait the author treats as an independent and customary part of Job's practice. Both the actions are important, the rising early and offering, just as above both the sending and inviting the sisters (v. 4) were distinct actions, the invitation being in all probability accompanied with some pomp. This action of Job shows his zeal and eagerness in the divine service, and his deep concern lest any sin or levity should be unatoned in the conduct of his sons. The burnt offering was the common patriarchal sacrifice.—*According to the number of them all*, one for each, ׃׃׃׃ is accus. of subordination or circumstance (note v. 4 ׃׃׃) Exod. xvi. 16; Jerem. ii. 28. (Ew. 204. Gesen. 118. 3). Job performs all this himself, as the priest of his family.—*Perhaps my children have sinned and renounced God in their heart.* Job did not fear any external sin, or outbreak of passion or appetite among his children. He knew their godly simplicity well, and love; and how he himself had tamed and restrained their youthful desires, and they had grown up under his eye subdued and reverent; he only feared some excess of merriment, that, carried away with the joy of festivity, they had for a moment forgotten God and allowed sense to seduce and betray their hearts, thinking, if but for a moment, this sensuous life of appetite and merriment were better than a calm religious life with God. Sinned *and* renounced, *i. e.*,

I. JOB'S FIRST TEMPTATION: ITS CAUSE AND ISSUE (CHAP. I. 6-22.)

We know Job now, his earnest godliness trembling even for the turning away of a thought from God, in a moment of merriment, and that not in himself, but in others, yet not superstitiously laying restrictions upon innocent enjoyment, though he knows it may result in sin, any more than the Creator refused to create though he foresaw his creation's fall; Job knew life to be always imperfect, and, if confined and denied its legitimate outlets, only the more likely to burst restraint and break forth into violence and infamy; and he preferred not to confine his children with peevish harshness, forcing upon them a wisdom and gravity uncongenial to their years, but to take them with him before God after any indulgence out of his sight. He was thus a true, godly, loving, liberal man, earnest and thoughtful, leading such a life alone and amidst his children that we can conceive nothing holier or more lovely. And this man, good and conscious of his goodness and standing with God, all the evil influences in nature and man combine to ruin. His troubles come not from man alone (v. 15, 17), but from heaven also (16, 18, 19); they alternate as if vieing with each other in smiting him bare. And as he looks within and behind him on his past life, and remembers his former undisturbed communion with God, and his conscience able to suggest no cause of change, his sufferings rise before him in all their darkness and inexplicable terror. That God whom all his life he had loved and tried to serve and taught his children to know and reverence—his love for them deepening and vivifying his love to Him, and his love for Him hallowing his love for them—he cannot doubt to be the author of all this ruin. *He* has stripped him bare as he came from his mother's womb, hopes and loves and dreams buried. The problem thus suddenly in all its enigmatical terror projected before the eye of Job, the author solves for us. Job concludes that God has sent the stroke in anger (he knows no affliction but in anger), but we know that it was in love and pride, and only when hardly solicited and pressed,

and to shame the malignant accuser. Thus the author opens the history with a twofold action, with a heavenly and an earthly side, one being the question concealed from men, but debated highly in heaven, whether human virtue be a reality, the truth and unselfishness of religion among men; and the other being the question (interesting to Job and us), whether Job will stand this fiery temptation now fallen upon him, how his heart will answer its own questionings regarding God, and by what means the shipwrecked soul will live through this devouring sea. The heavenly question is a general one, but the high parties agree to stake it on this particular case; so that the real issue is, How Job's heart will remain affected towards God?—and that shall decide the reality of human religion or its mere pretence. The author gives us little insight into Job's mental battles in the initiatory stage; he shows us only the result, the final attitude the man's heart assumed.—*Blessed be the name of the Lord.* Thus the passage contains three paragraphs: 1. The divine council in which before the ministers of the universe the suspicion of Job's disinterestedness was raised, the exalted debate upon it, and the divine decree to put it to the proof (v. 6-12). 2. The carrying out through Satan's instrumentality of this decree, by means of a combination of human and heavenly influences, stripping Job bare as when he came into the world (v. 13-19). 3. The glimpse into Job's heart after the storm there has rocked itself asleep, and a calm, however forced, prevails (v. 20-22); the abortive issue of the temptation.

V. 6-12. And it came to pass at the set time that the sons of God came to present themselves before Jehovah, and Satan also came among them. And Jehovah said unto Satan, Whence comest thou? and Satan answered Jehovah, From scouring over the earth and from walking about in it. And Jehovah said unto Satan, Hast thou observed my servant Job? for there is none like him on the earth, a man perfect and upright, fearing God and eschewing evil. And Satan answered Jehovah and said, Is it for nothing that Job fears God? Hast not *Thou* set a hedge

about him, and about his house, and about all that he hath on every side? the work of his hands thou hast blessed, and his substance overruns the earth. But put forth thy hand only and touch all that he hath—if he will not renounce Thee to Thy face! And Jehovah said unto Satan, Behold all that he hath is in thy hand, only on himself put not forth thy hand; and Satan went out from the presence of Jehovah.

V. 13-19. And it came to pass at the set time that his sons and daughters were eating and drinking wine in the house of their eldest brother. And a messenger came unto Job and said: The cattle were ploughing and the asses feeding beside them; and the Sabeans fell upon them and seized them, and the servants they smote with the edge of the sword; and I only am alone escaped to tell thee. While this one was still speaking, there came another and said: The fire of God fell from heaven and burnt the sheep and the servants and consumed them; and I only am alone escaped to tell thee. While this one was still speaking, there came another and said: The Chaldeans formed three bands and rushed upon the camels and seized them, and the servants they smote with the edge of the sword; and I only am alone escaped to tell thee. While this one was still speaking, there came another and said: Thy sons and thy daughters were eating and drinking wine in the house of their eldest brother, and behold there came a great wind from beyond the desert and struck the four corners of the house, and it fell upon the young people and they are dead; and I only am escaped alone to tell thee.

V. 20-22. And Job arose and rent his garment and shaved his head; and fell upon the earth and worshipped. And he said: Naked I came forth from my mother's womb and naked I shall return thither; Jehovah gave and Jehovah has taken, blessed be the name of Jehovah. In all this Job sinned not, nor attributed wrong to God.

1. *The Heavenly Court* (v. 6-12).

The poet rives aside the veil and shews us God seated on a throne high and lifted up, surrounded by angels who presented

themselves from all ends of the universe to answer and receive commissions. He has not to do with other messengers, however, and directs our eye to one, the adversary. He, too, has his commission; and it seems as if in the course of detailing his experience of one and another on earth, Jehovah suddenly interrupted him: Hast thou observed my servant Job? Satan *had* observed him, given more attention to him than he here admits, and he cannot deny his formal piety; but it is interested—Does Job serve God for nought? We have here then: 1. The heavenly cabinet, angels and ministers of grace, and among them the minister of wrath and grace disguised, and God's laudation of Job in the hearing of the heavenly host (v. 6-8). 2. Satan's oblique suspicion of Job's motives and disinterestedness in the same hearing (v. 9-11). 3. The question, in this way become one of interest and debate for the universe, must be cleared up. God would willingly spare, but he cannot; Satan receives permission to bring the matter to an issue (v. 12).

Some of the truths contained in this majestic passage are these. All potencies whether of mind or matter, all powers whether good or evil, are in the hands of God, who sits at the world's centre directing all its forces as he will. There is no eternal dualism, no antagonistic invincible principle maintaining an endless conflict, thwarting and marring from the beginning and for ever the divine harmony of plan. The higher spirits are the divine messengers to carry out the work of grace and trial; and even Satan, a son of God by physical nature and memory, if not by love and moral determination, is in the hand of God and a force among many all concurring towards the extermination of that sin which he perhaps originated. The concerns of earth are of high interest in heaven; moral problems are being worked out below, to which there have been none like there, and the higher intellects watch the waxing and the waning of the fight with an absorbed interest little surmised by those who are the immediate combatants. As our struggles are of absorbing interest for the higher beings, so the goodness or malevolence of higher beings is not without its influence on us; the human system trembles under the perturbation of a higher and wider, as one system of

stars is jarred and disturbed by the far reaching attraction of another. Sufferings come from a Divine fountain, but run (at least some of them) through a Satanic channel; really they are from God, formally from the devil; so that their extent and compass is directed by God, but their terrible malignity and cruel fire is from Satan. But all sufferings are not (exclusively) for our sins; the Supreme is not always, so to speak, master of himself; the good may be represented by malice to be evil, and its integrity being challenged in the face of the universe must be tried and proved genuine with equal publicity. And thus God, though He knows us and speaks of us with conscious pride as purified, even in the face of angels, must allow us to be thrown into a new furnace because they and the world do not know us too. And what is most touching of all is this wondrous humanity of God and the Bible in its representations of Him. He knows our weakness and fatal propensity to sin, and he speaks hardly of it and us to ourselves—there is none that doeth good, no, not one; but as a fond parent will hide his child's defects from others, he comes forward and from his throne and before the universe upholds our virtue—My servant Job, a man perfect and upright, fearing God and eschewing evil.

V. 6. *And it came to pass.* וַיְהִי attaching the following narrative to the foregoing. יוֹמִים is not nom. but accus. of time (note v. 4), on the day, that is the set day, for the divine court (Chald., day of judgment at the new year). Conf. v. 13; 1 Sam. i. 4; 1 Sam. xiv. 1. (Ew. 277 a.) The conj. before בְּנֵי in the sense of *that* (note v. 5). *The sons of God*; in Scripture אֱלֹהִים is the general name for God, as distinguished from man, the object of reverence (עֲבָדָה Gen. xxxi. 42). Hence the word is used to express the supernatural, superhuman, by witch of Endor (1 Sam. xxviii. 13), and again according to the exegetical tradition for angels (Ps. viii.) When called upon to think the essence of Elohim, the sacred writers name it *spirit*, as opposed to *flesh* (Is. xxxi. 3; John iv. 24). But Elohim has besides a physical nature an ethical character; the one word that sums up this, in the mind of the sacred writer, is *holiness*—God is קָדוֹשׁ prop. separated, set apart from the world, etc., dwelling in light inaccessible. Hence as separated for a people he is "קָדוֹשׁ יִשְׂרָאֵל Holy One of Israel, Isaiah's standing designation of Him; and His saints as separated and dedicated to Him are קְדוֹשֵׁי (Job v. 1). Again, the word *Son* naturally expresses descent: and hence various related notions such as *inheritor*, the idea of similarity, relation, etc. So a son of God will

be one inheriting the nature or character of God, one descended from Him, or like Him. This similarity may be of two kinds: *first*, in essential nature, that is, *spirit*—hence the angels as distinguished from man and agreeing with God completely in this respect are called *sons of God*; *second*, in ethical character, that is holiness, in which sense pious men are called sons of God (Gen. vi. 2). In the former and in the latter sense the holy angels have a right to the title; and in the former sense, though not in the latter, Satan is still named a son of God as inheriting a spiritual nature, and appears in the celestial court.—*To present themselves before Jehovah.* לַיְיָ as if the King sat and the courtiers stood over Him (Is. vi. 2 לַיְיָ in a higher degree of the seraphim floating around Him off the ground. Drechsler); but this is dubious, for לַיְיָ is used where such sense is inadmissible (Judg. iii. 19; with Judg. vi. 31; Gen. xxiv. 30. Hup. Ps. vol. i. s. 10. Conf. 1 Kings xxii. 19).—*And Satan came also.* The word Satan means adversary, opposer either by actions, seducer from good, by making good hard and evil light and lovely; or in the sense of detractor, opposer by words, defamer before God and the world. It is not likely that the doctrine of Satan was so fully developed in the O. Test. as in the New. That was unnecessary; Satan had not so fully developed himself; for circumstances draw out his hidden resources, and, as others, occasion reveals him to himself. Neither good nor evil was so fully known in the O. T. as in the New: and only when the light became clearer did the darkness grow deeper. Certainly, the main features of Satan are drawn here: his envy, his calumny, his unholy opposition to the good, his restless energy in evil intent, his incredulousness at the name of real virtue. He is represented as a seducer (1 Kings xxii. 19); as a detractor (Zech. iii. 1). It is impossible to regard him as a good angel whose functions were those described; such duties are inconsistent with goodness. Nor is there any reason to suppose the Satanology of the Jews a thing of foreign import and not native growth; there is no resemblance here to the Persian Ahriman. The only question of interest is whether the name Satan be of earlier or later growth as bearing on the date of our book. In 1 Chron. xxi. 1, the name is used without the art., *i.e.* has ceased to be appellative and become proper—Satan. In our book and Zechar. the art. is used and we should perhaps render—the Satan, the adversary. In 1 Kings xxii. 19, where a scene greatly resembling the present is discovered, the tempter bears no name; but his individuality is distinct,

for he is characterized as *the spirit*. The use of the art. cannot be of any great weight as an argument as to the era of our book.—See Hävernick Vorles. üb. die Theol. d. Alt. Test. s. 102, folg.

V. 7. *Whence comest thou?* The imperf. אָנָּח because the action is supposed not finished, Satan is contemplated as just making his appearance. אָנָּח is also good Heb., if the act be contemplated as just ended (Ges. 127, 2; Ew. 136 b.).—*From scouring over the earth*, אָנָּח to move hither and thither (whether a primitive or, as Rœd. a denom. from אָנָּח an oar) like an oar, a whip, etc., hence to scour, roam about. There is no reason with Ew. to think its primary notion is that of swiftness. It is used of the people scattering themselves to collect manna (Numb. xi. 8); of the census collectors when David numbered the people (2 Sam. xxiv. 2, 8); of the eyes of the Lord running to and fro (Zech. iv. 10. Conf. Jerem. v. 1), and means to sweep about from side to side, place to place, of the country, happily enough describing Satan's functions "going about" inspecting, tempting, trepanning, taking up evil reports of all men. אָנָּח again does not denote the direction or mode of roaming but the continuity and iteration of it, the ceaselessness of Satan's scouring about, as the word is used of spiritual *walk*, that is, continuous mental determination—in the part. a pad or tramp. The Chald. adds אָנָּח אָנָּח ad scrutandum opera filiorum hominis.

The weird sisters, hand in hand,
Posters of the sea and land,
Thus do go about, about, etc.,

is compared by Carey.

V. 8. *Hast thou observed my servant Job, for, etc.* אָנָּח to set the mind or heart on or to (with אָנָּח or אָנָּח, in the same way as *to thy face* is אָנָּח v. 11, and "אָנָּח chap. ii. v. 5), to notice, to observe. אָנָּח *for*, not *that*; God gives the reason why Job is worthy of Satan's attention, he does not ask whether Satan observed that he was perfectly pious. The question looks like an interruption in the midst of a torrent of abuse and calumny from Satan's lips—here at least is an exception to the weary list of sinners, my servant Job. The Deity reiterates the description of Job given by the historian (v. 1); it is, therefore, a first principle and axiom of the drama that Job was sinless, keeping all the commandments with a perfect heart, and in *spite* of this—which Job himself knew, and which the author knew—*nay because* of this, he was grievously tormented. And herein just lay the

problem for Job and the overwhelming strength of the temptation, leading him in the madness of despair both physical and speculative, to renounce God to his face, and assert the government of the world to be hopelessly chaotic and unjust. Spirits like that of Job could not be reached or shaken in meaner ways; passion has long been mastered, there is nothing but his very strength, and calmness, and faith, to work upon; his first principles, the laborious deductions of a religious life, and the deepest experience of a loving heart: confusion must be introduced there, between the man's notions of God and providence, and his necessary ideas of right on the one side, and on the other the actual appearance of the universe fearfully contravening them, thus leading him into atheism. Of course when it is said that one condition of the problem is Job's sinlessness—so much a condition as to be the very basis on which the whole action rests—it is not meant that Job had no sin, for what man is he that sinneth not? It is meant merely that such remaining sin as Job had, was not the cause of his trial, nor is recognised as such, or formally as at all connected with his trial by the author. His trial was not for his sin, but for his sinlessness, to prove and establish it. But surely God's dealings are not single-sided, they have many relations, and fulfil much more than one end. While trial strengthens good attained, it may also kill evil yet existing; while preserving some elements of power, and demonstrating them to be such, it may also destroy some elements of weakness. Job's sufferings had, no doubt, relation to his sin, they gave him deeper views of it and of God's holiness; but that is not the great truth the book teaches.

V. 9. *Is it for nothing*, בְּיָדוֹ without reason? The word is used in the mouth of all the three parties—God, Job, and Satan. Satan urges that Job does not serve God *without reason*, and implies that therein lies a reason for afflicting him; God, after the first temptation (chap. ii. 3) charges Satan with provoking him to destroy Job *without reason*; and Job, in the same way, charges God with the offence which himself confesses to Satan, of afflicting the man *without reason* (chap. ix. 17). This is another proof that Job's afflictions were not immediately for his sins, but as everywhere appears to shew his sinlessness, and try his virtue. This question—Does Job serve God for nought? is the problem of the book.

V. 10. *Hast not thou set a hedge?* חָסַרְסָה for חָסַרְסָה emph. *thou*; חָסַרְסָה שָׂרָה prop. to twist, plait, etc., of a hedge; hence to fence, draw around a

line of protection, finely said of the protecting providence of God (Ps. xci.) keeping out all hostile attack and evil influence that could blast or minish (Ps. cxxi.). *Teems* יָרַף is to break, burst forth, of water riving asunder its embankments and overrunning the country (2 Sam. v. 20); hence of rapid and numerous increase of men (Exod. i. 12; Hos. iv. 10); also of a man's increase in cattle (Gen. xxx. 43); here directly of the cattle themselves, covering like water the face of the earth.

V. 11. *But* אֲבָרָא strongly antithetic; the antithesis lies in two courses of divine conduct, thou hast blest him, and he fears thee—but, let thy treatment of him be other, put forth thy hand upon his possessions, and he will disown thee to thy face. אֲבָרָא in good and bad application (Ex. iii. 20; 1 Sam. xxii. 17; Ps. cxxxviii. 7). Cocc. says finely on these words of Satan, intellige hinc quid sit illud *depoposcit*, Luc. 22, 31. *Touch* נָגַח frequently of the evil touch which blasts; of the scathing wind (Ezek. xvii. 10); of the consuming touch of God (Job xix. 21; Is. liii. 4; Ps. lxxiii. 14); the fiery effect of the divine touch (and look) marvellously told Ps. civ. 32.—*If he will not renounce thee to thy face*. It is difficult to express the formula of oath אֲלֵךְ אִם lit. *if not*. The formula no doubt arose from making engagements accompanied by a destructive ceremony, the engaging parties imprecating the same ruin on themselves as they inflicted on the victim, if they did or did not perform the terms of agreement. Hence the formula appears sometimes fully and sometimes elliptically; fully 1 Sam. iii. 17 אֲלֵךְ אִם יִשָּׁע אֱלֹהִים 2 Sam. iii. 35, 1 Kings xx. 10; more often elliptically Numb. xiv. 23; Josh. xiv. 9. It is easily seen that as the contractor imprecated on himself calamity if he did not perform his obligations, אֲלֵךְ אִם must be the *positive* formula, as here, and אִם simply, the neg., while with אִם the opposite construc. naturally prevails (Gesen. 155, 2f; Ew. 356a.) On אֲבָרָא see note v. 5.—*to thy face*, openly, impudently (Chrys. *αυαισχυντως, ουχ υποστέλλομενος*).

2. *The Trial* (v. 13-19).

In the opening verses the author gave us a glimpse of the calm sunshine of Job's domestic life, its happy unity and religious simplicity. In the next few verses he took us elsewhere, and shewed the first far-gatherings of the storm; and now it breaks

in unheard-of fury, scattering ruin and scathing all that was beautiful in earth, and man. The heavenly and the earthly combine, and there results a tumultuous mixture absolutely appalling in its workings. Heaven and earth unite to sow destruction around Job; all the destructive forces in nature, men's evil passions and heaven's lurking fire, are drawn out to overwhelm him. Man and heaven alternate in their eager fury for his ruin—first the Sabean horde, then the lightnings; then the "hasty and bitter" Chaldeans, and finally the tempest. Only one escapes each stroke, and yet one, for the man must know the outside of his ruin, and he must know it at once: each wave must come higher than the foregoing—the cattle, least numerous; the flocks a deeper loss; the camels more precious still; and, cruellest of all, a loss unlike all else, the children—and each wave comes up before the preceding has time to recede. All antiquity and human thought cannot produce three such scenes as these: the first so lovely in its peace and religiousness; the second so awful in its far sublimity, unveiling to our eyes the hidden powers that play with us and for us; and now the third so wild in its fury and frantic in its malignant outbursts—and all to be followed by one so dreadful in its calmness and iron composure, when a human spirit stands alone in its own conscious greatness independent of earth and defiant of hell.

V. 13. *Drinking wine.* וַיִּשְׂכַּר "omitted in Codd. 2, Syr. Ar." (Davidson, Heb. text revised), of which, however, Ar. is not independent of Syr. V. 14. *Were ploughing.* וַיִּזְרְעוּ the part. and subst. verb in Aram. represent merely an imperf., but in Heb. never merely this, the subst. verb has its own significance (Ew. 168c.; Gesen. 134, 2c. and the exx.) The plur. וַיִּזְרְעוּ on account of the collective וַיִּזְרְעוּ (Gesen. 146, 1 and exx.; Ew. 317c.); the fem. gend. is perhaps due to the quality (cows) of the cattle in the author's imagination (Ges. ut. sup.). *By their side*, beside them, Jud. xi. 26; Ex. ii. 5; 1 Sam. xix. 3; the change of gend. in וַיִּזְרְעוּ is not surprising, the *mas.* having always a tendency (as the principal gend.) to slip in and supersede the fem., when at any distance from the principal word to which it relates.

(Gesen. 147; Ew. 184*c.* and 316*a.*) Gen. xxxi. 9; Am. iii. 2; Song iv. 2; vi. 6; Judg. xix. 24; Ruth i. 8, 9, 11, 13, 19, 22, etc. *And* a messenger; the *vav* throws in the occurrence under the circumstances of the preceding verses.—V. 15. The Sabeans were an Arab horde, one part of which, the southern, seems to have traded with caravans (Job vi. 19), the other, or northern half, to have addicted themselves to plunder. The seat of the latter must have been in the vicinity of Uz, Gen. x. 7; xxv. 3. סָבְאִים as the name of a country (as in most tongues that use genders) is fem., as the name of a people prop. mas., but often the idea of the country prevails and the fem. gen. is employed (Ew. 174*b.*). Comp. Is. xxi. 2; Jer. l. 10; and even בָּלְעִים people, used with fem. verb (though mas. adj.) Jer. viii. 5 (see Gesen. 107, 4*a.* and the *xxx.*); the plur. and mas. in בָּלְעִים are explicable from the collective (above, note v. 14), and military (male) idea of סָבְאִים (the Chald., for Sabeans has “Lilith queen of Zamargad”). *Young men, i.e., servants*, Gen. xxxvii. 2. The voluntative (cohortative, Gesen.) expresses not so much, by its termination, physical or local direction (which the same or similar termination to the noun does *chiefly*), as mental determination, though in this particular case, both direction (to Job), as well as haste and mental eagerness of flight may be all combined. The *voluntative* (cohort. and Juss.) in the emphatic expression of will, that something take place (Ew. 224); the termination expresses the will of the speaker more strongly (Ew. 228, and conf. Gesen. 48, 3). The expression of וְיָנִי is emphatic (Gesen. 121, 3; Ew. 314*a.*), and the emph. is still further heightened by *alone*.—V. 16. וְיָנִי sometimes *hic—ille*, and sometimes *alius—alius*, the latter, the former; one, another. The use of the *vav* before וְיָנִי is finely Hebraistic, *so*, tying the clauses together temporally, and subordinating the one to the other. *The fire of God*, lightning, Ex. ix. 23; 1 Kings xviii. 38; the latter passage much resembling the present. Others think, with less reason, of sudden sultriness, or the hot wind, the samum, of the desert.—V. 17. *Formed three bands*, a very common formula and stratagem of war, no doubt to attack on several sides, to prevent escape, and make the attacking party less unwieldy. Jud. vii. 16; 1 Sam. xi. 11, cet. The Chal. were originally robber hordes, and some portions of them continued so (Xen. Cyrop. 3, 1, 34; Anab. 4, 3, 4, in Winer R. W. art. Chaldäer) after the main body had settled themselves, or been settled (Is. xxiii. 13, and Gesen. comment. in loc.), in the plain. The allusion to the Chald.

affords no argument for the late composition of our book. בָּשָׁר to open up, spread out, of an attacking army, specially for purposes of plunder. Jud. ix. 33; 1 Sam. xxvii. 8; conf. Nah. iii. 16. — V. 18. וְעַל instead of וְעַל of the two previous verses. Some would alter it into uniformity with them, without reason. The word means prop. transition (הַעֲרָה conf. עָרַי poet. Ew. 266), hence *during*, until, etc., in this sense, Jud. iii. 26; 2 Kings ix. 22; Jon. iv. 2; Song. i. 12 (Ew. 217e.), though some MSS. (11 bei Kennicott u. 7 bei De Rossi.—Hirz.) have עַל . *Wine* “ יַי om. in Codd. 3, Sep., Ar., Syr.” (Dav. ut. sup.) V. 19. *From beyond the desert*, from the further side, gathering strength and violence as it approached from afar. Is. xxi. 1; Jer. iv. 11; Hos. xiii. 15. The storm from seizing the four corners of the house must have been circular (Welte). *The young people*, בָּנֵי common gender. Gen. xxiv. 14, and often.

3. *Job's religious attitude under his first trial (v. 20-22).*

There was much in Job's affliction likely to prove ruinous to him. It was first of all felt by him not to be for his sin; his conscience and instinct told him this truly; it was, second, felt to be from the hand of God; both things made it inexplicable and confounding. To the mere human feeling of deep grief was added the speculative and religious entanglement of the affliction. There was no sin to account for it, for Job was conscious of no change in his attitude towards heaven, and his sons had just met for the first time (in the house of their *eldest* brother); and yet the severest blow of all, the death of his children, was manifestly an immediate act of God, and Job's theology told him that God afflicted only in anger. Job must have staggered under such reflections, but his trust in God, if shaken for a moment, returned immediately to its equilibrium. One or even many things unaccountable cannot overturn the religious experience of a life, and the surest knowledge of God, attained by immediate contact with him and life in him. Job lets his difficulties stand in abeyance—God and his goodness are things too stable to be disturbed by difficulties. These difficulties will not

explain—will not reconcile with his feeling (surer than all logic) of God's love, neither can his feeling of God's love, alas! make them no facts and difficulties. Job feels what every religious man feels in this world—let the two stand in unreconciled, and, if they will, endless antagonism—Blessed be the name of the Lord. But Job goes further: he recognises God's right, even if he cannot find his meaning, in taking all away. The blessings of life were but gifts—the naked infant has none of them: a gift, a loan may be withdrawn, and the borrower have no claim to compensation or complaint. The question as yet is one not going very deep. Job has merely lost what was added to him, and he admits the Creator's right to subtract it; by and bye a deeper question will arise. Wounded and tormented he will ask, Has the Creator a right to torment men so—to make men for the purpose of making them miserable? or, having made them (through no concurrence of theirs), to make them miserable? (chap 3). He may withhold life without challenge—has He the right to bestow it when its bestowal entails misery? Job actually raises this question. We know better, and can shift the question from one of right (which we dare not discuss) to one of will and fact. Man's misery is his own, traceable to sin; God will not and never did make any to be miserable.

V. 20. *Rent his garment*, the wide outer robe. Tearing the robe (from the neck to the girdle) and shaving the head were expressions of grief among many nations. Gen. xxxvii. 34; Mic. i. 16; Ezz. ix. 3. *And worshipped*, וַיִּשְׁתַּחֲוֶי' pausal of וַיִּשְׁתַּחֲוֶי' prop. *prostration* (קַרַּע a lesser obeisance, bowing the head) or the deepest act of homage. Job's recognition of the quarter whence his sorrows came, and his feeling of God's right to send them, and their ultimate (after some rockings) spiritual effect upon him, are finely exhibited in this verb. Human nature and grief has its rights first—the heart must utter itself in words or actions; but the paroxysm over, a deeper calm succeeds—a closer feeling of heaven, as after the thunder and tempestuous obscuration, the heavens are deeper and more transparent.—V. 21. וַיִּשְׁתַּחֲוֶי' for וַיִּשְׁתַּחֲוֶי' verbs וַיִּשְׁתַּחֲוֶי' and וַיִּשְׁתַּחֲוֶי' slide into each other often in Heb. (always in Aram.) Job

viii. 21; xxxii. 18 (Gesen. 74, Rem. 4; Ew. 198*b*., and the *exx.*). *From my mother's womb*, literally; *naked I shall return thither*, figuratively; or rather not with strict reference to mother's womb at all. *Thither* is not to be understood as referring to mother's womb, *i.e.*, earth, the common mother of all (*μητέρα παντων*, Sirach 40, 1); rather mother's womb is considered synonymous with non-existence, and death is a return, *thither*, again into such a state. Eccles. v. 14; conf. Ps. cxxxix. 13 (Hupf. Question. Specim. in Job. locos vexatos, pp. 3-5). The commencement of life is destitute of all possessions, the end is the same (1 Tim. vi. 7); all between is free gift of God,—he gave and he has taken; not my will, but his be done. Satan is shamefully foiled: he swore that Job would renounce *יהוה*, but Job blesses *יהוה*, the original word the same, cannot be well rendered in English.—V. 22. *In all this*, under all the rack and distraction of this infliction, in all his attitude towards God, Job sinned not. *Nor attributed wrong to God*, *הִלֵּכְתִּי* (again, Job. xxiv. 12; Jer. xxiii. 13) *segholate* of *לָבַל* (Job. vi. 6) insipid, hence insipidity, what is wanting in salt, strength, morally in rectitude, *wrong* (Sep. *αποσυνη*). The question is, with whom is the folly or wrong denied to be, with Job or God? In other words, what is the precise force of *לָבַל*? This verb may mean to *utter* (*לָבַל* Gen. xlv. 2; conf. Gen. xlix. 21, etc.), in which case we translate, nor uttered wrong, folly, blasphemy against God, used no presumptuous language or thought regarding him. Or the use may be similar to that in the phrases *עָלַי בָּרוּךְ הוֹדֵא*, etc. Jer. xiii. 16; Ps. lxxviii. 35, *attribute*, ascribe: attributed no wrong, unjust conduct to God (Chrys. *ου κατεγνωτων γεγενημενων αδικιων*) in his moral government. Both meanings convey the necessary sense: this was the point to which Satan was urging Job, to renounce God, discover flaws and unfairness in his dealings and charge them to his face; and this was the point to which Job's *third* temptation (the false theology and cruel charges of his friends) almost drove him. The second sense, *ascribed wrong to God*, is of course the right one; the question is one of Job's consciousness and his judgment on God's providence, not of our judgment on that judgment of Job. The second clause is exegetical of the first, sinned not and ascribed, *i.e.*, sinned not *in* ascribing. Another sense, which is round about, is: gave God no occasion of displeasure (Ew.), sinned not, and thus did nothing at which God could take offence—a meaning weak in itself and false, because impertinent both to the problem of the book, the intent of

Satan, and the mental state of Job. The drama turns on the mental state of Job. The mental state of Job is determined by the solution he gives to this question of divine dealing with him; so the question is not what God finds in Job, but what Job should find in God, and Job's action thereupon.

II. JOB'S SECOND TEMPTATION: ITS OCCASION AND ISSUE (ii. 1-10).

Job's second trial is described in the opening verses of this chapter. How long intervened between this and the first cannot be known. Speculators speak of a month or a year—the latter view favoured by the Chaldee which fixes the heavenly cabinet at the new year. Enough of time was allowed to permit the first temptation to do its work, to permit the stricken pillar to rock and sway and either fall or recover its steadiness. The first trial had expended itself and Job had taken up his position—The Lord gave and the Lord hath taken away, blessed be the name of the Lord. The circumstances and occasions of the second trial are those of the first. In the passage, therefore, there are three elements: 1. The divine court, where Job is again the object of remark and new eulogy on account of his new steadfastness. The renewed suspicion of Satan regarding the man at bottom—the trial was a light one and no great merit displayed in out-living it; Job's steadfastness only displayed the deeper selfishness and insensibility of man—let him be well himself and the loss of friends or family will concern him little (v. 1-6). 2. A new and heavier affliction permitted to be sent by Satan on Job—to touch *himself*, to reach the deeper part of him, and really sound what was in him. Job was delivered over to Satan with no conditions, but to stop short of ending his existence (v. 7-9). 3. Job's religious attitude under the new trial—shall we receive good from God and shall we not also receive evil? (v. 10). Satan is foiled anew.

V. 1-6. And it came to pass at the set time that the sons of God came to present themselves before Jehovah, and Satan also came among them to present himself before Jehovah. And Jehovah said unto Satan, From whence comest thou? And Satan answered Jehovah and said, From scouring over the earth and from walking about in it. And Jehovah said unto Satan, Hast thou observed my servant Job? for there is none like him on the earth, a man perfect and upright, fearing God and eschewing evil; and he still holds fast his integrity, though thou didst instigate me against him to destroy him without cause. And Satan answered Jehovah and said, Skin for skin, and all that a man hath will he give for his life. But put forth thy hand only and touch his own bone and flesh—if he will not renounce thee to thy face! And Jehovah said unto Satan, Behold he is in thy hand; only, spare his life.

V. 7-9. And Satan went out from the presence of Jehovah; and he smote Job with sore boils from the sole of his foot even to the crown of his head. And he took a potsherd to scrape himself withal, as he sat among the ashes. And his wife said unto him, Dost thou still hold fast thine integrity? renounce God and die.

V. 10. And he said unto her, Thou speakest as one of the foolish women speaks; shall we receive good from God, and shall we not also receive evil? In all this Job sinned not with his lips.

1. *The Second Heavenly Cabinet* (v. 1-6).

The circumstances are as in chap. i. 6, foll. The position of Satan as a “ministering” spirit like others, is more fully brought out by the express repetition of the words *to present himself before Jehovah*, v. 1. Instead of וַיִּשְׁתַּחֲוֶה of chap. i. we have וַיִּשְׁתַּחֲוֶה its synonym, Gen. xvi. 8; 2 Sam. xv. 2; Jon. i. 8 (Ew. 326a.), v. 2; and instead of וַיִּשְׁתַּחֲוֶה we have וַיִּשְׁתַּחֲוֶה without perceptible difference of meaning.—V. 3. Commentators think these words of the Deity, *hast thou observed*, imply some sarcasm—ut in verbis Satanæ (end of v. 2) jactantia, ita in Dei responso irrisio (Schult.) There is a covert sneer at the baffled adversary. If so the hidden malignity and

incredulity of the Satan is only drawn out the better. In his former aspersion of Job, he had only hinted that Job's religion was not very genuine; it was profitable, and therefore carefully attended to. Here he goes a great way deeper, and maligns human nature in its very humanity. Man is not only irreligious (except for profit), but he is inhuman; what is usually regarded as possessions of the most irreligious men, love of kind and kindred, the deeper affections of family on which so much fine sentiment has been expended—they are matters of profit too. Man cares little for friend or family, only he be safe himself: put forth thy hand and touch his own bone and flesh, and his viperish nature will rise like the trodden serpent, and disown thee to thy face. *Holdeth fast his integrity*, his integrity considered a sort of separate thing (חִפְזָה the state of thought and being of one who is חִפְזָה), which the hand grasps; perhaps the idea is that of seizing a weapon, Ps. xxxv. 2; Jer. vi. 23. The expression implies consciousness and reflex appreciation of one's religious whereabouts. *Thou didst instigate*, תִּיָּד (in hiph.) to entice, seduce, instigate, chiefly in a bad sense. Job xxxvi. 18, parall. to חִפְזָה, so of Jezebel's seduction of her husband into idolatry, 1 Kings xxi. 25; and of Satan's temptation of David to number the people, 1 Chron. xxi. 1. *To destroy him*, Piel. intensive, conf. chap. viii. 18; x. 8; xxxvii. 20; Prov. i. 12; Ps. xxi. 10. *Without cause*, בְּיָד either in vain (as to result), or without reason, here the latter. Prov. i. 11, 17, Job ix. 17. Satan alleges *cause*, hypocrisy, selfishness; the trial brought out the falsity of the accusation: Job receiving nothing yet gave homage. The trial was therefore without reason. If Satan bared off the surface of man's religion, God takes off the surface of his zeal. The adversary affected great concern for Jehovah, great fear lest he was allowing himself to be imposed on by a wily hypocrite, who wished safety and prosperity chiefly, and grudged not some shew of religion, if safety could be purchased at so cheap a rate. The Deity comes down with sufficient plainness on Satan's real intent: it was not the divine honour, but Job's destruction, he was eager for.—V. 4. Satan has sufficient dexterity not to perceive the meaning of the last words. He does not yet despair of success in his plot against Job. *Skin for skin*. This is a difficult formula: two questions have to be settled—*first*, the meaning, and, *secondly*, the allusion of the words. First, the meaning. And it is evident that the prep. לְעֵד must have the same meaning in both clauses, and signifying *for*, in exchange for,

in the second clause, it must mean the same in the first. It is also evident that the two clauses have essentially the same meaning: *skin for skin* is the proverbial or enigmatical (חִיּוֹת Prov. i. 6; Jud. xiv. 12) clothing of a sense, which is plainly expressed by the words, all that a man hath he will give for his life. So much is evident from the conj. *vav*, which usually connects proverbial comparisons (exx. Ges. Lex. f. and Thes. ff.). The words are merely an expression of the *lex talionis*, eye for eye, etc., applied not so much in the way of vengeance as of barter. Like for like, a fair exchange; and all that a man hath he will give for his life. The conception of exchange is not quite exact, but the idea of the writer seems to have been this: a man has possessions, but he has not life; that is in God's hand. Man will willingly barter with God, exchange and give up to God (*i.e.*, agree to his taking away) all he has of wealth or kindred, provided God will give him (*i.e.*, allow him to retain) life in return. The real ideas, instead of getting and giving, are, being allowed to keep and parting with, but by a mode of speech and thought common in all languages, these are expressed as giving and receiving in return. As skin for skin, *quid pro quo*, so all a man hath he will give for his life. Second, the allusion in the words. There is no more difficulty in expressing like for like by the words *skin for skin*, than by the words *eye for eye*. Still how did the proverb, which is not found elsewhere, arise? The versions cast no light on its origin, Sep. *δερμα υπερ δερματος*, Vulg. *pellem pro pelle*, so apparently Syr. Ar. It is not hard to conceive how, as *skins* were an article of barter, the phrase would become a commercial proverb. Perhaps there is in Satan's mouth a devilish allusion to the actual circumstances of Job: the words are more than a general proverb; they are in this case, literal: skin (of children, etc.) for one's own. We cannot, however (as app. Ephrem Syr.), regard this latter as all and the only sense, for *skin* cannot be shewn to mean *life*. The words are a proverb; but in the present case, true not only to the sense, but to the letter. Other interpretations are so numerous that it is impossible, and chiefly so foolish that it is needless, to recount them. The Jewish interpreters and others (Rabb. Targ., Saad., Ar. in Ew., Gesch. d. Aelt. Ausleg., p. 79, Cocc., Mich., Schlott. al.) interpret skin for skin, one piece of skin for another, *i.e.*, one member of the body for another (Chald. "אֶחָד מִמְּמֵי אֶחָד מִמְּמֵי membrum pro membro), an inferior instead or in defence of one more valuable, so all that a man hath, etc.

See opinions discussed fully in Con. pp. 8-11. The words עֵוֶר etc., are not in acc. under gov. of יֵשׁ but are put absolutely as an exclamation.

2. *Job's Second Temptation (v. 7-9).*

It cannot be denied that, fairly to put the question of human virtue to the test, something was wanted, going deeper (or seeming to do so) than Job's first trial. No doubt, to a man of Job's sensibility, nothing could cut like the loss of his children and the loss of his God, for in the one he saw the other. But it was conceivable that his stability was the consequence of insensibility and selfishness. Fairly to try him the infliction must be personal—his own bone and flesh must suffer. This new infliction was an aggravation of the last, for in the deepest sorrow, personal health and safety and the composing calmness of nature, gradually soothe the spirit. The new trial must destroy everything that could be called a gift of God; the man must be so put that what he receives from God is no blessing, but a curse, and then his disinterested religion, if any, will appear. The temptation contains various elements. First, The old temptation still in operation: the man's unexampled bereavement, which is included in the new, as, in the advancing tide, the succeeding wave absorbs and deepens the preceding. Second, The new personal infliction, so severe that death is preferable to life, withdrawing absolutely every gift and blessing of God, and leaving only life, which now is no blessing but a curse. The accusation of Satan was, that Job gave because he got: getting nothing he will give nothing. Now Job is in circumstances fairly to test this Satanic insinuation—he gets nothing; and the issue has to be seen. Third, Added to all this, is the example of his wife's failing faith, deeply infectious when one is weak and doubting himself; and her sarcasms or open assault on God, sounding so full in concord with Job's own inward sense of bitterness against heaven, and we know how easy it is for one

present to rake up and fan into furious heat, the smouldering embers of suspicion against one we feel has wronged us.

V. 7. *Sore boils*. רַב־עֹשֶׂה (from רַב־עֹשֶׂה Syr. Arab. to be hot) a hot and burning ulcer, here *collect.* an ulcerous leprosy (*botch* of Egypt, Deut. xxviii. 27, 35), and of more than ordinary malignity, as appears from its characteristic עֹשֶׂה . Interpreters are pretty unanimous in considering this the disease called elephantiasis, from the swollen feet and legs resembling those of the elephant, and the skin being hard and black and corrugated like that of this animal (Clods of Dust, vii. 5). The disease is said (by Pliny and Lucret. Winer, R. W. art. *Aussatz*) to be peculiar to Egypt. Very full particulars of its appearance and effects may be gathered from our book, though, being poetically coloured, they can hardly be relied on as medically accurate. The disease covered the whole body with ulcers so fiercely irritating, that a fragment of pot was used to allay the itching and remove the foulness (ii. 8). The pain so disfigured the countenance that the sufferer was unrecognisable by his friends (ii. 12). The patient had no command over himself, but vented his feelings in cries and groans incessantly, without relief (iii. 24). He felt burnt up as if by fiery poison (vi. 4), and haunted by vague and unearthly terrors (iii. 25; vi. 4), and horrible dreams (vii. 14), and a sensation of strangling (vii. 15), making his nights restless and frightful (vii. 4), as his excruciating and incessant (vii. 19) pain from his sores, which bred worms (vii. 5), made his days weary and helpless (vii. 1-4). The ulcers seized every part of the body without and within (xix. 20), making the breath fetid, and emitting a fearful smell that drove every one from the sufferer's presence (xix. 17, and the tradition of the Sep. that Job found refuge outside the city on a dunghill, *επι της κοπριας*). He was helpless and required assistance to rise, and his unavailing attempts provoked the laughter of the children (xix. 18); his bones were filled with aches, as if the limbs were tortured in the stocks (xiii. 27), and a fire glowing within them (xxx. 30), and the members being wrenched off (xxx. 17). The body swelled and seemed to rot, then opened and ran (vii. 5), and became emaciated and lean (xvi. 8). The face was inflamed with constant weeping, and the eye glazed and death-like (xvi. 16). The disease was regarded as incurable (xvii. 1), though not speedily mortal (xvi. 22); and those who fell under it were held stricken of God, and

became the contempt of the meanest and most degraded of mankind (xxx. 1 foll.) See additional particulars, Carey, p. 178 foll.; Magnus, p. 311, § 161; Barnes in loc.; Winer R. W. *Aussatz*; Keil. *Archäologie* ii. s. 94, folg., where the curious assertion, namentlich wird das Zahnfleisch angegriffen, has arisen from an imperfect remembrance of Job xix. 20, where the reverse is asserted.

V. 8. *Potsherd* שִׁבְרֵי piece of earthenware, pot, or tile; the reflex sense of hithp. is finely preserved in שִׁבְרֵי and the idea of scratching, *grating* finely expressed by the stem. *As he sat among the ashes*, אֲשֵׁרָה *vav* as usual introducing a circumstantial clause (*Zustand-satz* Ew. 341a.; conf. Gen. xix. 1; Jud. viii. 11; 2 Sam. iv. 7, etc.) descriptive of the main clause or proposition. The circumstance is only descriptive of Job's position when scraping himself; it is not allowable in Schlott., to look at it as descriptive of Job's condition when the second calamity came upon him, as if in the very midst of his mourning (*in the ashes*, Jer. vi. 26; Jon. iii. 6; Esth. iv. 1) for his children, this second trouble had supervened. On the absurd addition of the Sep. ἐπι της κοπρίας ἐξω της πολεις, and the more absurd meaning found by Ilgen in setting *there* (a mitigation of the disease!), see the sarcastic note of Magnus, p. 307. Magnus is wrong, however, in finding the tradition (which has been transferred to the Lat. Vet. *in stercore*, Jer. in *sterquilinio* from the Sep.) in Eph. Syr. chap. xlii. (erroneously marked xxxii. in Rom. edition); *in sterquilinium* belongs to the translator, Ephr. has merely *thrown down*.—V. 9. *Dost thou still* הֲיִנִּי with ו omitted, though the expression being more of an exclamation than an interrogation, the interrogative particle is scarcely needed. Sep. introduces the wife's speech (whom Targ. calls *Dinah*) with the words *when a long time had passed*, and puts a long and violent harangue into her mouth, feeling no doubt nature and propriety outraged that a woman should in the circumstances say so little. *Renounce*, רָצַח the usual word in these chapters. Some prefer taking the word here, however, in its usual sense—*Bless* (with sarcastic intonation and in irony), bless this God of yours (i. 21) again, and die! In which case the words *and die* contain the sting; *vav* introduces the result as usual, with two connected imperatives (Gesen. 130, 2), *i.e.*, the result either actually (the effect) of first imper. or in spite of first imper., comp. Gen. xlii. 18, with Is. viii. 9—bless God and (for all your blessing) die. Death would not result from blessing, but (so unworthy was the

being blessed) in spite of blessing—it would result, his blessing notwithstanding. In this sense, Scott with much pith :

“What, still a saint? go on, and cringing low,
Praise him once more, and feel his mortal blow!”

There is perhaps nothing too sharp for an angry woman's tongue; necessity requires, however, that אָרַף should be rendered *renounce*; for, first, uniformity and the usage of these chapters demands it, and, second, the answer of Job demands it—renounce God, give him up, disown him, *and* (as nothing else is before thee, or by provoking his final stroke) so die. “The rashness of this poor distressed lady cannot be altogether excused. But candour will make favourable allowances for the frailty of her sex and the severity of her trial.”—SCOTT.

3. *Job's religious attitude under his second temptation (v. 10).*

As before, the historian gives us no glimpse of the method by which Job attained serenity, of the steps towards it, or the struggles and conflict for it: by and by he will open up, in the third temptation, the whole wondrous mental panorama, but here, as in the first case, we have only the result—shall we receive good and shall we not also receive (*i.e.*, accept) evil from God? In the first temptation Job recognised God's right to do with ours what seemeth him good; now he recognises his right so to do with *us*. The deepening affliction but deepened his religion, or revealed its deepness, bared off the adventitious coverings that concealed its essence, and laid open its real principles. God's actual dealings made Job aware and conscious (as he would not otherwise have been) of God's actual rights to deal. Job knew nothing of the causes of his fearful troubles: but it was the Lord. The grand principle, enunciated by Habakkuk, was exhibited in him,—the just shall live by faith; and this for us is the moral of Job and his troubles, and progressive and final attitude. There is no reason to think that the expression, *with his lips*, is meant to modify *sinned not*, as if the author implied that whatever tumults and bitterness rose in his heart, he re-

pressed their rising to his lips,—if he sinned it was only venially and in thought, he checked his sin's growth and embodiment in words. The author means, Job sinned not even by a word of rashness or despair. So much could not be said of him under his final and protracted trial.

V. 10. *One of the foolish women* (Targ. women who commit folly in their father's house, Deut. xxii. 21; Gen. xxxv. 7; 2 Sam. xiii. 12, etc.; conf. Lexx. s. חֲלוּסָה): *foolish* is irreligious (חֲלוּסָה Ps. xiv. 1), even atheistic (note, chap. v. 2, on חֲלוּסָה). This use of the numeral looks like a Syrism (Ew. 278a.), but cannot be used as an argument on one side or other in the question of the age of our book; the usage is found in the oldest literature, Gen. xxxvii. 20; 2 Sam. ii. 18; and a passage like the present, 2 Sam. xiii. 13. *Shall we receive (accept) good*, the word חֲלוּסָה (already in Prov. xix. 20, elsewhere only late, Chron. and Esth.) is naturally to be taken as *fut.* in both clauses, though the real interrogation lies with the second clause alone; shall we not also receive evil? This is a peculiarity of all languages, to unite a concession which is made the base of a coming interrogation, also in the interrogation, and to prefix the interrogative or other qualifying particle, which really belongs to the second clause, at the head of the whole double expression. The meaning is, We accept good, and shall we not also accept evil? But both are for effect, and in the violence of indignant utterance and thought fused into one compound interrogation. Conf. Num. xvi. 22 (see Hupf.'s fine note and exx. from classic usages Cic. in Cat. I. i. 3; Manil. 19, 58, in his *specimen*, pp. 6, 7).

III. JOB'S THIRD TEMPTATION: ITS EXHIBITION, EFFECTS, AND ISSUE (ii. 11, xlii. 6).

It is very plain that matters cannot be left in this unsatisfactory way between God and his servant. Job had bitter thoughts of God, no doubt, however much he stifled them and finally rose above them into calmness and the conviction that in spite of all this God must be just. Job's false theology of necessity engendered such thoughts, and he cannot be left with

any rankling memory or any dubious experience on which he feels it will be as well not to give any open deliverance. His creed contained two elements, or at least one, which ran the risk of ruining him. That article was: Affliction comes immediately from the hand of God—whom God is angry with he afflicts. When God afflicts it is proof that he regards him whom he afflicts as a grievous sinner. This latter belief was one which had to be driven out of his mind, and out of the minds of his friends with whom he shared it, and out of his creed and age's thought: he and they must learn that, whom the Lord loveth he chasteneth. To have lifted Job out of his affliction into prosperity at the point to which he has now come, would have left his afflictions useless to himself; he would have remembered them as waters which pass and leave no trace; and though the author would have us know, that the main object of Job's troubles was to foil the adversary, and prove Job's, and so human, religion a reality, we feel our God is too good to make experiments on men for Satan's or even the world's behoof, unless they are also for men's behoof on whom they are made. Job is tried to shame the devil and amaze the universe (that out of such sin God's grace can effect such stability), but also to improve and strengthen and lift into higher and fuller life Job himself. Had Job been liberated now from his troubles they would ever have remained, as in some sense they did, an enigma to him—a dark midnight in God's conduct of his life, in which there was, and out of which, unlike the natural morning from night's womb, there came no light. Like one voyaging on a tempestuous sea, whose strength of constitution bears him up against sickness, but not against a stunning confusion and disorder, and threatened nausea, and who lands so, not better, but deranged and worse from his voyage; Job's troubles had not overthrown but shaken and confused his trust in God, and made his previous pretty sound faith not sounder, but thrown all its functions into a disordered and jsundiced operation. Very plainly he and God cannot stand on such a doubtful footing,

as if each agreed to forget the past and begin a new connection. Nothing can be slurred over between God and his servants; scores must be cleared; no hurt slightly healed can be left, or rankling memory of old wrong, or tender and delicate subject which both parties instinctively avoid: their relation and all their dealings with each other must be probed to the bottom, fully exposed and scrutinized, that their intercourse may henceforth be simple and their fellowship complete. Thus a new trial awaits Job, one in which he cannot stand aloof from men, and go through in the secrecy of his own soul—fighting his dark adversaries alone and conquering and becoming strong in his solitude: his conflict this time is with men, with the best and most religious of men, and with the loftiest creed his time has heard of. It is a tremendous conflict; when a man stands alone, with all parties and forms of faith and thought, and even the world or outward God, against him, and only himself and strong conscience, and his necessary thoughts of the unseen God and instinctive personal faith in him as his helpers. It does not appear what place, if any, Satan holds in this new conflict; his name disappears from the book. We cannot say whether he silently acknowledged himself baffled and retired, having done his worst on Job, and so, this new trial, not of his contriving but of God's, who will by its means bring Job to fuller knowledge of Himself that he may be at peace—and if so, how infinitely deeper is God's knowledge of us than Satan's, and with what unspeakably profounder skill he can touch the deepest springs of our nature, and so get behind, do what Satan will, all his possible contrivances, for greater is he that is in us than he that is in the world—or whether we are to understand this new fire to be also of the devil's kindling. We prefer to have done with him, and view the remaining portion of Job's exercise as between him and God alone, who though the devil failed, and retired in confusion, will yet display to the universe more wondrous strength, and more marvellously the talismanic touch of the divine hand upon the human heart. It seems so;

much of the poem is monologue, the objections and interpellations of the friends are but used by God as spurs to stimulate the soul to exercise itself on him. No one can doubt the divine wisdom in using the friends to bring Job into fuller knowledge of itself; the violence of human dialectic, and the many-sidedness of several minds, presented before Job in much greater completeness all the phases of his relation to heaven, than could have been accomplished by the mere workings of his own mind.

We must take care here not to misunderstand the relation of the poem to the introductory part or prologue. Both come from the hand of the author, both are necessary to a full account of Job's temptations; the introduction contains two, the poem the third or final. This new trial does not consist in any actual new infliction of bereavement or affliction, it consists in a certain interpretation put upon previous afflictions by men. The poem, however, is not independent or chief; it is merely the detailed and prolonged exhibition of the state of Job's heart. The problem, it must not be forgot, is, What attitude will Job's heart take up towards God, how will he account for his troubles, and reconcile them with fundamental notions of God, and what effect will his reconciliation of them, or his failure to reconcile them, have on these fundamental notions, and so on his religious attitude? The poem shews us the progress of the problem, its process of solution, *i.e.*, the working of Job's mind in his trouble and doubt, and grappling with his difficulties and the maddening assaults of his friends. But we must not confound the dialectic problem of the poem or great part of it—that is, the problem in debate between Job and the friends—with the great problem of Job's (and so humanity's) case; the problem in debate between God and Satan. The question between Job and his friends was, What is the explanation of Job's sufferings? which of course rises often and necessarily into the higher, What is the explanation of suffering? The question between God and Satan was, Is Job's virtue unselfish? which rose into the other, Will Job's virtue

stand the test of severe affliction, and that into the highest of all, Is human religion a reality? Thus the minor or inner problem between Job and his friends is not in any way the problem of the book of Job, but a question whose discussion contributes, not by its solution as such one way or other, but by the effect which its discussion (and solution or failure of solution) has on Job's mind and religious feeling, to the solution of the problem of the book. The problem of the book is, What will Job do, what attitude will he assume towards heaven? The discussion of the smaller problem between Job and his friends is merely one element among many, though now a chief one, contributing towards determining this attitude of Job's soul, and so by this determination solving the wide question at issue between God and Satan, because this determination is the solution of that question.

The new temptation consists, so far as it is new, mainly in this peculiar interpretation put by men upon the old temptations. Of course the old temptations are still present, and the final trial absorbs them all. Its elements thus are: *first*, the old bereavement which still threw its shadow over Job; *second*, his own fearful personal suffering, and all the accumulated doubt and uncertainty and hesitation contained in the second trial; *third*, the new elements entering into the final trial. These were, no doubt, the agony of solitude and disappointment, when he saw his friends (on whom both as a matter of humanity, and from memory of their former goodness, he securely counted, chap. vi. 14), desert him and accuse him, first covertly, and then openly, of infamous crimes. Then not only their personal attitude towards him, but their arguments. These not only irritated and maddened Job against the friends and God whom their arguments were meant to shield, and tempted him to involve them and him because they defended him in a common assault and condemnation; but the kind of defence set up by the friends was fearfully provocative of Job's anger and opposition against God, and fearfully liable to lead him to the point desired by Satan—the denial utterly of his rectitude. For in the former temptations

Job was enabled to avoid direct measuring of himself with God. He argued : afflictions come immediately from the hand of God ; whom God is angry with he afflicts : and had he been arguing of another than himself he would have added, God is angry with the wicked every day, the wicked are the afflicted. But his own conscious rectitude debarred the last premise and conclusion. There were three elements, his own rectitude, his afflictions, and God's rectitude, any two of which if fairly pressed under the current false notion of affliction, must exclude the other. But in his former temptations Job refuses to press them. He will not say : God is just and I am afflicted, therefore I am wicked ; for he cannot. Neither will he say : I am afflicted, and I am righteous, therefore God is unjust ; for he dare not. He refuses to pass to judgment, he allows the contradictory elements to stand face to face ; the three are true, their union and reconciliation lies in darkness. Had Job been able to maintain this position, and keep even this negative solution ever consciously before him, the assaults of the friends would have been harmless enough. But the position was new to him, perhaps never consciously gained with any firmness in his first trials, and only reached finally at the very end (chap. xxvii.-xxviii.), as the impregnable citadel where he is safe ; and we need not wonder that at first the sallies of his opponents drove him from it, or maddened him to abandon it for the purpose of driving them from theirs out of which they could so safely annoy him. *Their* position was one taken up unscrupulously and without hesitation, and maintained without compromise. They took the step his consciousness of innocence debarred his taking. They argued : God is just who taketh vengeance ; whom he is angry with he afflicts ; he is angry with the wicked ; they who are afflicted are wicked. Afflictions are directly for sin. This is the axiom of the friends, and this argument brings God and Job into direct collision. The argument of the friends : God is just, God afflicts Job, therefore Job is unjust ; and their strenuous upholding of the divine rectitude, to the manifest exclusion of Job's or its possi-

bility, bewilders Job ; in his affliction and dismay at seeing himself argued out of his good conscience by mere logic, he has not calmness and acuteness enough to separate the friends' cause from God's cause which they falsely plead ; he mixes up their defence of God's rectitude with that rectitude itself, and denying the truth of the one denies the truth of the other. He feels, and no argument can drive the feeling out of him, that these afflictions of his are not for heinous sins, and in answer to his adversaries he cries : If God's rectitude can be defended only on the supposition that they are, it must go, for they are not. Not unfrequently in the frenzy of retaliation he seems to give it up, though when calmer he comes back again to his old position of nescience, to the feeling (from memory and from moral necessity) of the divine rectitude in spite of all appearances. It is easily seen, however, how desperate was Job's temptation now, and how little stood between him in his confusion and darkness, under the incessant lashing of his adversaries, and direct denial of the divine morality.

Job wanted two elements of religious experience, either of which would have materially lessened the danger of the friends' arguments—a very deep knowledge of sin, and a more profound view of the scope and end of affliction. It is not altogether untrue that the progress of the world in religion, and in education in general, resembles the progress of an individual. In early times the knowledge of sin was not so deep as in later. The knowledge of God was not so deep, for the name Jehovah indicates, if not by its actual origin, at least by its new vigour, an accession and intensification of the consciousness of the personal and holy God in the age of Moses. And the knowledge of God carried with it by contrast the knowledge of self and sin, as the brighter light projects the deeper shadow. Abraham's sense of sinfulness was much less vivid and agonising than David's. And Job's is much less deep than the Christian's, or than that of the author of Job. It is one of the aims of the book to inculcate a deeper sense of sin. It was one of the aims of Job's trial

to beget this in him. Out of his trial and the speeches of his friends, and especially from those of Elihu and the final utterance of God, he drew it. But he had no very deep sense apparently at the beginning, and hence his sufferings were unaccountable, whereas to Elihu, whose sin-consciousness was more acute, there was enough in man's natural sinfulness (not his *sins*) to explain all affliction, and more than ever befel a man at God's hand.

Then Job shared with his friends and his age the theory of affliction, which attributed it to God's anger exclusively, and considered it the direct penalty for sin. Again, Elihu has a wider range of experience. Affliction may be, according to him (as even once Eliphaz has a glimpse of this), chastisement in love, and prevention and mere divine stimulus to awaken men's consciousness of God and bring them into harmony and fellowship with him. But even Elihu's view was too contracted. It did not take in Job's case. His afflictions were distinctively trial, to put his *righteousness*, his sinlessness to the proof, not to punish his sin, or to purify it. This higher view of suffering the author of the book knows, and we know through his commission to reveal it to us. But none of Job's friends knew it, not even Elihu, much less Job himself, during his trials; and it is not formally enunciated to him even by the divine appearance and utterances, though doubtless experience and reflection must, in after years, have borne it in upon him as the solution of his wondrous troubles. But being yet ignorant of this and of sin in its profound sinfulness, his sufferings came upon him with a confounding power with which they could not now assail us.

So soon as the friends approach, the pent-up anguish and despair of the man breaks forth like a flood, making its way chafed and angry, and more impetuous from being long confined. The expressive actions of his friends only reveal his calamity to himself; their amazement, their significant gestures of sorrow, their silence all shew him how deep he has fallen.

There were no doubt more elements than one of feeling expressed by these actions. They were amazed, and grieved, and paralyzed, and speechless at the sight of such sorrow; but such sorrow to them also symbolised such sin! Yet Job never suspected this. Their actions seem to him sympathetic, and he fancies they are fully on his side, and the grief that had exhausted itself when alone, begins to fill and flow again so soon as any one to sympathise draws near. Those (Hengst., Schlott.) are sadly deceived who think that Job looked far enough into the friends' hearts to see the suspicion which they harboured against him. Job thinks he has them quite on his side, and he opens all his heart before them, and its struggling tides of regret and despair flow tumultuously forth. It is difficult to conjecture how long time intervened between Job's second affliction and the arrival of the friends. From chapters xix. and xxx. we must suppose a considerable time, long enough for all the influences working within him and about him to drive him to the verge of atheism; so that the arrival of the friends but opens the dyke that lets out the imprisoned and raging flood. The order of the action is fine. The arrival of the friends was the sympathetic touch that opened the deep fountain of Job's sorrows (chap. iii.); his passionate outbursts (chap. iii.) give motive and occasion to animadversion on the part of the friends, and this animadversion inaugurates the mighty strife. We have thus: (a) the introduction, the arrival of the friends (ii. 11-13); (b) the passionate expression of sorrow and despair which it occasioned (chap. iii.). Job curses his day, the day which ushered him into the world, and by giving him life made him subject to the fearful miseries to which whatever lives is exposed. His complaints are indirectly against God, whom, however, he will not venture to name. The chapter has *three* sections, exhausting and cursing life in all conceivable stages. (1) Why was I conceived and born? v. 1-10. (2) If I must be born, why did I not die from the womb, and sink into Sheol at once, enjoying the end without enduring the beginning and the tur-

moil and troubled progress of existence, having the *rest* which the weary crave, and escaping the unquiet tossing and fever of life? ver. 11-19. (3) If I could not die then—as, alas! I have not—why not now? why does God surfeit his creatures with existence, and hide from them the grave which they passionately seek? ver. 20-26.

Chap. ii. 11-13. Now three friends of Job heard of all this evil that had come upon him, and they came every one from his place—Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, and made an appointment together to come to condole with him and to comfort him. And they lifted up their eyes from afar and knew him not, and lifted up their voice and wept; and they rent each one his garment and sprinkled dust upon their heads towards heaven. And they sat with him upon the ground seven days and seven nights, and not one spake a word unto him, for they saw that the affliction was very great.

1.

Ch. iii. 1-10. After this Job opened his mouth and cursed his day.

And Job answered and said—

Perish the day wherein I was born,

and the night which said: A man is conceived!

That day! let it be darkness,

let not God from above care for it,

nor let light shine upon it;

Let darkness and deathshade claim it,

let clouds dwell upon it,

let the gloomy terrors of a day affright it.

That night! deep darkness seize it,

may it not be glad among the days of the year,

into the number of the months may it not come!

Lo! that night—be it barrenness,

let no cry of gladness enter it;

May those who curse the day—curse it,

those who are skilled to rouse Leviathan.

May the stars of its twilight be darkened,
 let it long for light and none come,
 and let it not look upon the eyelids of the dawn !
 Because it shut not the doors of the belly that conceived me,
 and hid not trouble from mine eyes.

2.

11-19. Why did I not die from the womb—
 coming forth from the belly—expire ?
 Wherefore did two knees hold me up,
 and why two breasts, that I should suck ?
 For then I had lain down, and been at peace ;
 I had fallen asleep—and should then have been at rest,
 With kings and counsellors of the earth,
 who built for themselves desolate places ;
 Or with princes who had gold,
 who filled their houses with silver—
 Or like a hidden untimely birth, I should not exist,
 as infants that never saw the light.
There, the wicked cease from troubling,
 and there the weary are at rest :
 The prisoners repose together,
 they hear not the taskmaster's voice ;
 Small and great—both are there,
 and the slave is free from his master.

3.

20-26. Why gives He light to the miserable,
 and life to those who are bitter in spirit,
 (Who long for death and it comes not,
 and search for it more than for hid treasures,
 Who are glad to exultation,
 and dance for joy, when they find a grave),
 To a man whose way is hidden,
 and about whom God has set a hedge ?
 For like my daily bread comes my sighing,
 and my groans gush forth like waters ;

Let me but think of a terror—and it overtakes me,
and whatever I dread—it comes upon me;
I have no quiet, nor peace, nor rest—
but trouble comes upon trouble.

Chap. ii. 11-13. *Evil which had come* הַסָּוֵן *penacule*, therefore not part. but perf. with article as relat. Gen. xviii. 21; Josh. x. 24 (Ges. 109 in initio; Ew. 331b. 1, and the respect. exx.). *From his place*, that is, their respective dwelling places, which, as they were nomad princes, were widely scattered. The *Temanite*, Gen. xxxvi. 11, 15; Am. i. 12; Jer. xlix. 7, 20; Ezek. xxv. 13; Hab. iii. 3; Obad. ver. 9. The *Shuhite*, descendant of Shuach, son of Abraham by Keturah, Gen. xxv. 2. The *Naamathite*, Josh. xv. 41. *Lifted up their voice and wept*, that is, wept aloud. *Knew him not*, suffering had disfigured and distorted his countenance. *Sprinkled dust*, Josh. vii. 6; 1 Sam. iv. 12; 2 Sam. xiii. 19; Ezek. xxvii. 30. See note, Job. i. 20. Those actions were all indicative of sorrow. *And they sat*, Jud. xxi. 2; Ez. x. 9; 2 Sam. xii. 16. *Seven days*, etc., usual time of mourning, Gen. 1. 10; 1 Sam. xxxi. 13; Ezek. iii. 15. *That the affliction was very great*, so sacred was the sorrow and overwhelming that they did not dare to interrupt it by words of course. The turn Hengst. gives to this expression (Comm. on Eccles. etc., p. 323, Clark) is nonsensical,* and in direct opposition both to the Hebrew language and human nature. The effect of the sympathy of the friends and their exhibition of it on Job, who did not discover nor dream of the suspicion which accompanied that sympathy, was to bring out that flood of sorrow and regretful despair in chapter iii.

1. *Why was I conceived or born?* (iii. 1-10).

Job first of all curses the day of his birth and night of his conception in general terms (ver. 3), and then as usual in our book goes into each particularly, taking the two apart and pouring out a flood of imprecations—first, on the day of his birth in *two* verses (4, 5): let it be darkness, not cared for by God, the smile and light of whose countenance it is that makes day, day; may

* What does the translator mean by the commencing sentences on this page about the English version.

the divine recede and all that is undivine advance and overwhelm it; let chaos and death *claim* it as a part of their territory; may clouds brood over it, and all the dark terrors (eclipses, unnatural obscurations) incident to a day, possible to day, fall upon it;—then second on the night of his conception in *twice* as many verses (6, 7, 8, 9) for it was twice as guilty, and the crime of his existence lay chiefly with it: may the tides of primal darkness invade and swallow it up, absorbing its existence that henceforth it be not reckoned, nor come in among the joyous and glittering troop of nights in their splendid procession (6); let that night sit in solitary unrelieved gloom, nothing living and rejoicing in life coming from its womb; while other nights around it experience a parent's joy and ring with birth-day rejoicing, let that night sit widowed and barren and accursed (7); let enchanter's curse it; be it endless, ever trembling on the verge of a dawn that never breaks (8, 9); and finally, reserving as long as possible mention of the black deed, Job gives the reason of his exceeding madness against it, because it shut not the doors of my mother's womb (preventing conception) and thus failed to hide sorrow from mine eyes (10). Comp. Jer. xx. 14 foll.

V. 1. *After this*, at the end of the seven days. *Opened his mouth*, פתח in conformity to the sensuous and poetic nature of Heb. speech and thought, which uses the physical action to represent the mental. *And cursed*, וקלל: imprecated curses on, the nature of which is understood from the following. *His day*, יומו his *birthday*, ver. 3; Hos. vii. 5. V. 2. *Answered*, תענה to answer, but used of the first speaker as ἀποκρίνομαι, yet not absolutely, there goes, if not speech, at least gesture before, which is equal to speech. The three friends had said nothing, but they lifted up their voice and wept; they rent their mantles, and sat beside the sufferer seven days and seven nights—all emphatic enough utterance. And in *response* to this, Job answered and said. The *vav* in וַיַּעַן connects and subordinates the verb to what goes before. V. 3. *Perish the day wherein I was born*, רבבתי imperf. used as subj. or opt., *i. e.*, as real fut. (Gesen. 127, 3b.). Cf. V. 4, 5, 6, etc. The rel. וְאֵלֶיךָ is omitted (Gesen. 123, 3; Ew. 332a.) in the formula בְּיָמֵי לֵילֵיךָ, and in order to avoid the meeting of the two accents, the tone is

retracted a syllable (Gesen. 29, 3*b*.; Ew. 73*e*.), Josh. v. 6. The use of this imperfect is an exceedingly delicate thing; the speaker is thrown back in imagination to the time of his birth, the *day* is an extended period of time with which his birth is synchronous, under and on which it occurs, with which it is *present*, and thus to the thinker whose fancy carries him back to that day, the birth is a present thing and so described by the imperfect tense expressing an unfinished action. This is what Ew. calls *werden in der Vergangenheit, præsens pretoriti* (Ew. 136*b*.). The period of time with which the action is synchronous (present) may be indicated even by a particle, *e.g.*, וְאֵן, Ex. xv. 1; Josh. viii. 30; or by a noun, etc., Job iii. 11. *And the night which said*, also a rel. clause וְאֵן understood before *said*. Some take, less poetically, וְאֵן as third sing. imperson., they said = it was said. The night is personified, and supposed to be conscious of the mystery and to publish it. *A man is conceived*, וְאֵן man, not man-child; וְאֵן הַיּוֹם pual (here and Is. lix. 13) of וְאֵן Sep. read וְאֵן. It was partly on account of the mere conception that the night was jubilant and unable to keep its secret, and partly that a man and not a woman was conceived.

V. 4. *Darkness*, abstract for concrete, or adj. *dark*, but the idea must not be attenuated. Conf. וְאֵן of Satan, Rev. ix. 11. (Clyde, Gr. Syntax 19*c*.; Gesen. 106, 2*a*.) *Let not God seek it*, וְאֵן seek with favour, visit or look to in kindness and blessing, Deut. xi. 12. Job wishes that the day may be disregarded of God, be one in which he has no interest, one therefore left over to all that is dismal and evil and unclean to riot in, a temporary hell, where God's presence and the light of his face, which causes day, is altogether withdrawn, and the reflux of divinity attended by the efflux and overflow of all that is undivine and deadly. *Light shine upon it*, וְאֵן one of a multitude of fem. nouns peculiar to this book. So וְאֵן ver. 5. Comp. iv. 6, iv. 15, iv. 18, v. 8, vi. 10, vi. 29, viii. 6, viii. 16, xv. 4, xx. 25, xxi. 32, xxii. 21, xxiv. 18, xxxix. 19 (Hirz.), the word is a *nomen unitatis* (Wright, Arab. Gram. § 194 and § 246; Gesen. 107, 3*e*.), hence an individual, single ray of light. V. 5. *Darkness and deathshade claim it*, וְאֵן in its usual sense *redeem*, reclaim, recover under its possession, the idea being that that day was a stray portion of the kingdom of death in the midst of light, and to be reclaimed again by death. וְאֵן fem. of וְאֵן prop. וְאֵן, the derivation from וְאֵן *death* is uncertain (Ew. 270*c*.; Hupf. on Ps. xxiii.). *May clouds dwell on it*, וְאֵן collect., *Gewölk* (Gesen.

107, 3d.; Ew. 179c.). *Let the gloomy terrors*, etc. **יָצַרְוּ** is a derivative from **צָר** to be hot, dark, by doubling the last conson., a frequent mode of intensification, as **שָׁפַרְוּ**, **עָבְטִיט** and differing only in having *hhireq* for patt. in first syll., which is justified by such forms as **פָּרְוּהוּ** etc., and the frequent attenuation of patt. into *hhir.* in verbal and nominal forms. *The terrors of a day* are all the terrors that may befall a day, all incident or possible to a day. The other interpretation, which considers the first letter the prep. **פְּ** has nothing to recommend it, the idea of *bitterness* (**צָר**) not corresponding well with *affright*, which moreover is left destitute of a nom.

V. 6-10. Execration of night of conception. *Deep darkness take it*, **לִקְחָהּ** an intenser gloom than **חֹשֶׁךְ**, deepest primitive darkness, chaos and "old night." **לְקַח** take, take in, sweep away and overwhelm in its waves of darkness, breaking their usual boundaries and covering this portion (originally their own) of the kingdom of light. *Let it not be glad*, **יִשְׂמַח** apoc. fut. Qal. of **שָׂחַח** to rejoice, the form originally **יִשְׂחַח** apoc. **יִשְׂחַח** like **פָּשַׁח**, then the Sheva under the gutt. has slid into a patt., which, however, has not got conceded to it the rights of a vowel, and the Dag. remains; the same form, Ex. xviii. 9. Conf. **יִשְׂחַח**! Ps. vii. 6 (Hup. in loc. Ew. 224c.). Contrary to the punct. and less poetical to derive from **יָחַד** to be united (Chald. Sym.). The night is not considered so much to rejoice on account of its own beauty—*fingitur pulchra nox de se ipsa gaudere*, Ges.—as to form one of the joyous and triumphant choral troop of nights, that come in in harmonious and glittering procession.—V. 7. *Be it barrenness*, **גְּלוּמָהּ** Arab. **جلمود** means prop. *hard* of rock, hence sterile, barren, Is. xlix. 21, of the church as a woman, and of a night, as giving birth to no children. Let that night sit in eternal unrelieved gloom, and nothing living and rejoicing in life come from its womb. *Cry of gladness*, **הִתְחַנֵּן** always joyous cry (**הִתְחַנֵּן** both of joy and sorrow), root **חָנַן** to produce a tremulous sound, the quivering cry of emotion, the marriage or birthday cry of joy.—V. 8. *Those who curse the day*. This verse is encircled with some difficulty on account of the word *Leviathan*. The parallelism requires that *those who curse the day*, in the one member, and *those skilled to rouse Leviathan*, in the other, should both belong to one generic class of persons who have the power and are implored to curse Job's birthday. The meaning of the first member is quite plain; certain persons, of whom Balaam was one, were supposed to have the

power of cursing, and so bringing ruin on individuals or nations, and calamities on days. We are not obliged to suppose them possessed of such power, though, in alliance with the principles of evil, we cannot altogether shake ourselves free from the suspicion that they were; the popular faith at least attributed such power to them, and the Bible recognises the belief and founds commands upon it. The second clause is further descriptive of the first: who curse the day, who are skilled to rouse Leviathan. Expositions go here in two directions. 1. Leviathan is used in its proper meaning, the crocodile, chap. xl., or of some great but real serpent. The meaning would then be, let those curse my day who are possessed of such power of charm as to lay their enchantments on the crocodile, to rouse and conquer him. The objection to this is, that it is somewhat flat. The second member, instead of rising in signification seems to fall, for to *curse the day* appears a much profounder exercise of power, reaching much further and laying a spell much deeper even on the hidden principles of nature and time, than any mere charming of an animal, however terrible. 2. Leviathan is used here in an improper sense of some evil principle (the Christian fathers generally understand the devil), or embodiment of evil principle, some foe of light and life that lies quiescent like the electric fire, but needs only to be excited to manifest its all destructive energies. There lies in some fearfully gifted individuals the power to raise and set in motion this being, and so bring darkness and destruction on any place or people their heart dislikes. Different writers fasten down this general interpretation into different individual senses, most Germans referring to a current superstition in the East, that the dragon or constellation of the serpent, was in pursuit of the sun and moon, and when it threw its folds around them, they "contracted blackness." This interpretation in no way interferes with the majesty of Scripture. Scripture does not sanction the truth of the superstition, any more than the truth of Balaam's pretensions, or the truth of the king of Babylon's representations of the mount of assembly—it merely refers to it as a phase of faith or superstition, of the people and age of Job; the expression is one he might use. It cannot be shewn, however, that the superstition was current in Semitic lands; it belongs to India, and it is better, notwithstanding its apparent weakness, to adhere to the first interpretation or to adopt the general explanation of some evil principle, as Carey says, "in the person of the crocodile." So that Levia-

than, if the first sense be assumed, is no potency set in motion for cursing or darkening the day; but the power to rouse Leviathan is ascribed to certain sorcerers, and having such power, they have also power to curse Job's day.—V. 9. *Let the stars of its twilight*, $\text{וְשָׁרֵי הַלַּיְלָה}$ either morning or evening twilight (agt. Hirz.); here morning, from the parallelism. The stars of its twilight are the morning stars that herald the coming day; (a) let the morning stars of that night go out, (b) let it long for light and none come, never looking upon the eyelids of the dawn. The night shall be eternal, ever longing for day and thinking itself close on daybreak, but ever disappointed. *Eyelids of the dawn*, the long streaming rays of morning light, that come from the opening clouds which reveal the sun, an exquisite image common to all languages—*αμυρας βλεφαρων*, Antig. 103, is compared by all commentators. $\text{וְשָׁרֵי הַלַּיְלָה}$, $\text{וְשָׁרֵי הַלַּיְלָה}$ fly, $\text{וְשָׁרֵי הַלַּיְלָה}$ flutter, flap, like wings, eyelids, etc.—V. 10. The reason of such violent execrations, *because it shut not the doors of my mother's womb*, to prevent conception. The clause refers to the night, and not to the day, to prevent birth. $\text{וְשָׁרֵי הַלַּיְלָה}$ my mother's womb, $\text{וְשָׁרֵי הַלַּיְלָה}$ means a womb generally, but often a mother-womb (mutterleib), Jud. xiii. 5, 7; Is. xlvi. 8. The expression $\text{וְשָׁרֵי הַלַּיְלָה}$, Job. xix. 17, does not mean sons of my womb, *i. e.*, my own children, “sed prob. fratres uterini in eodem utere a matre gestati (Ps. lxi. 9).” Ges. Theas. s. v. *And hid sorrow*, $\text{וְשָׁרֵי הַלַּיְלָה}$ and so hid, the result, or what would have been the result of shutting. $\text{וְשָׁרֵי הַלַּיְלָה}$ sorrow, the unavailing turmoil, and combined trouble of existence, Eccles. i. 3; iv. 4; Jer. xx. 14-18.

2. *Why died I not immediately when born?* (v. 11-19).

Job's complaints against the night of his conception and day of birth are vain, and he fastens now on the time immediately following birth and bewails his misery in not dying then. The verses fall into two chief sections: (1) his passionate demands why he was cared for and saved from death (11, 12); and (2) a magnificent picture of the proud and peaceful repose he might have enjoyed had he been only suffered to die (13-19). 1. Why died I not in the womb or while coming from it (11a); why not die immediately after coming from it (11b); why when I came from it did a father's knees hold me up (12a); why a

mother take me to her two breasts that I should suck (12*b*). The poor sufferer's keen eye runs over all the chances he had of death, miserably lost, in and from the womb, in four successive stages—first, when coming from the womb; second, immediately when born, in the hands of attendants; third, when laid on the father's knee; and fourth, when pressed to the mother's breasts. 2. Had he not been cruelly cared for he had died; and the stillness of the grave ravishes his sight and carries him away with its unbroken proud lying in state, and his words are calmer and subdued, and he forgets his grief fancying himself one of the mighty and blessed dead. That rest which he would have enjoyed is unbroken (13*a*) and profound as deep sleep (13*b*); kingly and in state (14); princely and with the rich of the earth (15); unconscious and still as non-existence itself, and unmoved as the pallid unborn faces of infants whose eyes have never opened (16); the common refuge of all, the oppressor wearied with exercising oppression (17*a*), the oppressed exhausted by being exercised under it (17*b*); slave (18) and master alike repose, but most of all the miserable have flung off their misery for ever (19). It is this last that fascinates Job in the place of the dead—the slave is free from his master; and Job is the slave and one whom he will not name is the master—Has not man a hard service on the earth, and as the days of a hireling are his days? (vii. 1).

1. V. 11, 12. Job demands why he died not immediately on being born. *Why died I not from the womb* מִבְּטֶן that is immediately on being born (Ew.) or while being born. אִתִּי an imperf., that is a form describing a time synchronous (present) with מִבְּטֶן: the speaker throws himself back (not, of course, in memory but in imagination) to the time indicated by the words *from the womb*, and conceives his dying contemporaneous with it. Of course we must render in the past *died*. (Ew. 136*b*). The same explanation applies to אִתִּי and אִתִּי the last is a pres. synchronous with the other. The explanation of those who consider the imperf. prop. and always a fut. is little different; the imperf. tenses in that case describe the actions which the speaker wished to have followed immediately on the actions previously des-

cribed in the perfect. V. 12. *Two knees hold me up*, the knees were those of the father, to whom the new-born infant was presented for his acknowledgment. חָזַק hold up, keep from falling, anticipate, etc. *prevent* in old Engl., prævenio. *Why two breasts*, the dual ought to be preserved, as more voluptuous and accurate. *That I should suck*, fut. or imperf. as above, either of synchronous action, or of action following the previous action. There is a certain impatience and disgust in the וְלָמָּה why, what were the breasts, that I should suck.

2. V. 13-19. Description of the repose of death which he would have enjoyed had he been allowed to die. *For then* $\text{כִּי הָיִיתִי מְנוּחָה}$ is not temporal, but logical—then, in that case. *I had lain down*, etc., the perfects. יָשַׁן and יָרַח express definite past individual actions; the imp. יָשַׁן and יָרַח express the extended actions or states arising out of them, commencing synchronously with them and extending onward for ever. $\text{וְ$ a stronger connective and transitional particle than ו . יָרַח is impersonal (Ew. 295a.; Ges. 137.2).—V. 14 *Who built desolate places*. Some variety of opinion exists on the meaning of this formula, and needlessly. The phrase is not uncommon in scrip., Mal. i. 4; Is. lviii. 12; lxi. 4; Ezek. xxxvi. 10, 33 etc., and means to build ruins again, to repair ruined cities, restore ruined countries, in general re-build what has decayed, whether materially or figuratively. Job is magnifying the magnificence of death and the grandeur of those who repose in its stillness; they are kings who built ruins, that is, whose mighty genius restored their ruined countries or cities to conquest and renown. No eulogy could be higher or more dignify the society in which Job would have lain in death. Hence all refuges sought by other interpretations are vain, as for ex., that *built ruins* is used proleptically, what became ruins, what is now sunk into ruins; a sense which does not magnify but minishes the reputation of the great dead; or who built monuments, mausoleums (Mich. in Ros.), pyramids (Ew. horaboth, for hyramoth a softer form of Pyram.), a sense in itself good, but weaker than the natural and usual, and not etymologically sustainable.—V. 15. *Filled their houses*. *Houses* need not mean sepulchres, though such a practice was common; the usual sense affords a sufficiently good meaning; verbs of *filling* with two accus. Ges. 139.2; Ew. 283b; on omiss. of Dag. Gesen. 20.3. V. 16. *I should not exist* לֹא אֶחְיֶה a present; without existing, like an abortion, non-existing. *Hidden*, *i. e.* of which no one knew and which knew of no one, on whose

unopened ears no cry of misery fell, and on whose unopened eyes the light and the evil which the light reveals never broke. Kings who rest after a life of commotion and wild passion are well—well at last; but infants who have not seen light and passed through no trouble are better. Had I been but one of them! Lee almost ludicrously renders *sucklings* which never saw the light, conf. Ps. lviii. 8, 9. לָלֵךְ may be used of any age, בָּנִי' confined to the first two or three years of infancy. See 1 Sam. xxii. 19; xv. 3; Hup. on 8th Ps.—V. 17 *there* emphatic, if not even demonstrative; *from troubling* יִצְרֹחַ either active or passive, what they work on others, or what reflexly they work on themselves, though the former is chiefly intended. The *wicked* יִצְרָר the unquiet, (allied to יִצְרָר, יִצְרָר, יִצְרָר אֲרָר); there lies in the word the signature of eternal unrest, like the sea—a divine comparison, Is. lvii. 20—with a continual wild moan and toss about it, in a fever even when asleep, not always openly destructive, but possessing infinite capacities for tumult and destruction. On the contrary, righteousness is *peace*, the righteous are the peaceful, Ps. xxxv. 20; 1 John i. 5, etc. The *weary*, the exhausted of strength, whose physical and mental energy is wrung out and dried up by excessive toil.—V. 18 *together* יַחַד all alike, equally, and none wanting. The verbs in this and last verse are *perfects*, that is actions done and extending into the present (Greek perf.), and to be rendered *present* in Engl. (Ew. 135*b*.; Ges. 126.3; Gr. 262.2). V. 19 *both* are there, קַטָּן emphatic, the words *small and great* put absolutely; wrongly Ew. *the same*, equal (in loc. Lehrb. 314*b*). The meaning is not that small and great are reduced there to equality, but that both are there in peace, the one as well as the other.

3. *Why can I not die now?* (v. 20-26).

Job suddenly awakens out of his dream of death and quickened by agony rises from the dead into sharp and fearful life again. The feeling of what he has lost and what he has inherited overpowers him, and his former calm words—whispers of a placid shade—give place to wildness and despair. Why gives He light to the wretched? He will not name God, but uses the euphemistic parrying, He; but *he* is the ultimate author of that perverse system of things which thrusts life on those who are weary

of it. The question, Has God a right to make men and keep them miserable? is only slightly indicated, later it is broadly and fiercely put. Here it is rather a cry of anguish and impatience. This impatient query and fling at Heaven is the thought of the passage, though put in various ways. (1) Generally—why gives he light to the miserable? The man's own condition throws its gloom over all human life, for the eye filled with tears blurs the sunniest prospect, and he speaks of wretched men who cannot die, though they seek for a grave more eagerly than others for hid treasures (20-22). (2) Still generally but now individually—to a man whose way is hid? He has a certain shyness in approaching the direct impeachment of heaven with his miseries (23). (3) He finally comes to himself directly, as miserable, as having his way hid and hedged in by God, and the final verses furnish some traits in the life of such a man (24-26). He means, by having his way hid, being bewildered and lost; the world and thought and providence become a labyrinth to him, out of which and in which no path can be found, his speculative and religious beliefs hopelessly entangled, and his heart palsied and paralysed by its own conflicting emotions and memories; so that action and thought were impossible, a hedge being about him, his whole life and condition being contradiction and inexplication, a step or two leading to a stand still in any direction.

V. 20. *Gives he*, a distant fling at God, though a certain reverence refuses to utter his name, but *he* is at the base of such awful entanglement and perverse attitude of things. This euphemistic substitution of *he* for the divine name characterises our book, chap. ix. 22-24; xx. 23, etc. *Light to the miserable*, אור is not strictly synonymous in meaning with *life* in 20b.; it is no doubt the light of life that is meant, but the light is itself hateful to one weary of life, hateful in itself and for the evil which it reveals. אור those exercised under אור the combined inner and outer tossing and labour of life. Fearful is the saying of Moses (Ps. xc.) when near the end of his existence, that life, even the proudest and most conscious of strength, is אור אור labour and nothing, incessant ceaseless turmoil, finally and always resulting

in nothing.—V. 21. *Who long for death* (חכה part. Piel) attaches itself to שׁוֹרֵי יְנֵקָיִם this and the following verse containing a parenthetical description of those whom that phrase names. The word is to watch, wait, *lie in wait for* (Hos. vi. 9) death as great prey. *And search for it*, חפר to dig, search for, the finite verb following and replacing a participial construction (Gesen. 134; Rem. 2; Ew. 350b.), Gen. xxvii. 33; Is. v. 8; 1 Sam. ii. 8; Am. v. 7, etc. The construction with *vav* consec. implies that *search* is the thought consecution of the waiting (Hahn); both are pres., but the already finished may be considered as extending into the present (Ew. 342a.), Ps. cxliv. 3; Gen. xix. 19; 2 Sam. iii. 8. *More than for hid treasures*, מֵאֵן is comparative (Gesen. 119).—V. 22. The same construction and the same resolution of it from part. to finite verb, as in ver. 21. *Are glad to exultation*. אֲשֵׁרִי poet., a real const. plur., for prep. are properly nouns. לִי is a physical verb, to *whirl* (לל) wellen, wälzen, glomus, etc.), hence give physical expression to any violent emotion of pleasure or pain (חול) by dancing, writhing. The verse is a climax, (1) rejoice, (2) to exultation, (3) dance for joy. Conf. Hos. ix. 1. The word אֲשֵׁרִי (סוּר) to leap, dance of extravagant delight. *When they find a grave*, מִקְבָּרִים indefinite, which idea is to be retained—a grave, any grave; these men are not particular, any grave will fit provided they can but get into it.

V. 23. *To a man*, a step towards Job himself. *Whose way is hid?* a man's way is the exit for his energies of action or thought to go in; it is hidden when action and thought are paralysed, and unable to find a passage through surrounding contradictions. *Set a hedge* הִקְפֵּה hiph. of סָבַךְ Job xxxviii. 8, allied to שָׁבַךְ Hos. ii. 8; Job x. 11; conf. Job xix. 8; i. 10; *vav* consec. expresses the consecution, but not unfrequently leaves the cause or preceding circumstances unexpressed, so that it does not rigidly express a logical consequence, whether of thought or action, but is used to designate any new occurrence (jedes neue Werden, Hirz.), being more emphatic than a mere perfect.—V. 24. *for* לְ attaches the verse to the last, thus: Why gives he light to the miserable, to a man whose way is hid? (and such am I, to me) *for* before my food, etc. That Job's way was hid, the following features of his case he thinks will shew (24-26). *Like my daily bread*, לִפְנֵי is not temporal *before* I eat, as if either the pain of eating or the anticipation of such pain made the man's groans gush forth; nor can we translate broadly *instead of* my daily bread (idea of Ps. xlii. 4;

lxxx. 6; construc. Prov. xvii. 18); but *like* my daily bread, regularly as food. Job gives *two* features of his sorrow: *first*, its constancy (24a.) as regular as one's daily bread; *second*, its extent (24b.), like waters, a broad stream. On this sense of 'לָפָנַי (which arises from conceiving one thing placed before, hence compared with, another), conf. Job iv. 19; 1 Sam. i. 16; Ew. 217l. *Cometh* אָבַח a pres. (imperf.) expressing the constant repetition. *Gush forth*, וַיִּזְכַּח (זָכַח) *vav*, not of rigidly logical consecution, but boldly descriptive of the origin and constant renewal of his groans (note, ver. 23). The *mas.* is very common when the verb precedes the fem. nom., and occasionally even after it. Hos. xiv. 1 (Gesen. 147; Ew. 191b. 1d. and the exx.).—V. 25. *For*, 'פִּי. This verse is not explanatory of last, as if it would assign a reason for his groans; rather 'פִּי here is co-ordinate with 'פִּי in ver. 24, both verses giving features of a man whose way is hid (ver. 23), and the final feature given in ver. 26. *Let me but think of a terror*, "אֶפְרָחֵם is present and concessive, אֶפְרָחֵם understood, *suppose me to fear a fear*, to conceive a terror; it is no sooner conceived than realised: and not past and positive, *I feared a fear*, as if Job, in the height of his felicity, had been haunted by the presentiment of coming calamity, a meaning which is opposed to the whole convictions of antiquity, and contradicted by the anguish and despair of the man under his suffering, which was to him inexplicable and unexpected. The picture refers exclusively to the present misery of the man. This mode of intensifying a verb by subordinating to it its own noun is common to all tongues (Ew. 281a. and the exx.). *It overtakes me*, וַיִּפְתְּחֵנִי *vav* consec. introduces the issue of the dread, the dreaded thing immediately comes; the form pec. for וַיִּפְתְּחֵנִי arising from changing the *he* into its primitive *yod* (Ges. 75; Rem. 4), and appending the suffix after the manner of Gutt. Job xxx. 14; Is. xxi. 12; Ps. lxxviii. 44; Ex. xv. 5 (Ew. 194a.; Gr. 172). This suffix here expresses not the indirect object or dat. (as in וַיִּפְתְּחֵנִי לְיָהוָה Gen. xxxvii. 14), but the direct or accus., which is governed by verbs of *going*, etc. (Ges. 118, 1a.), Job. xv. 21; xx. 22; Ps. xxxvi. 12 (Hirz.). *Whatever I dread, it comes upon me*; both verbs pres., the one of a mental state, where the perf. is used as pres. (Ew. 135b.; Ges. 126, 3), the other of an unfinished action, whether of endurance or repetition, where of course the imperf. is employed (Ew. 136ba.; Ges. 127, 4b.).—V. 26 adds the concluding feature to the picture of a man whose way is hid. *I have no quiet*, etc., the

tenses are *perfects*, that is, actions extending into the present, but referring exclusively to Job's present state, not to his history before his troubles came. *But trouble comes*, כָּבַדְתִּי עָוֹן כִּנְיָוִת consec., out of this unrest, new trouble ever springs; on the back of one evil, a deeper ever sets in. וְעָוֹן כִּנְיָוִת the trouble from oppression; the three synonyms are heaped together to express the wildest tumult of spirit, and restlessness of body.

FIRST CYCLE OF DEBATE (CHAPS. IV.-XIV.)

The approach of the three friends, with their sympathetic silence and amazement, brought forth from Job's heart that most pathetic wail of a stripped and God-forsaken creature in chap. iii. The fearful and (as he himself confesses, chap. vi. 3) burning energy of his words thrown out of his laboring soul like fiery stones and calcined scorixæ of passionate thought and feeling, appals his more equable comforters, who with less impetuous blood, had never known ecstasy of happiness as Job knew it, nor now could understand the convulsions of misery as he felt it. There is indeed a tremendous bulk and heat in his words; his imagination has Titanic grasp and violence in it. All nature's powers he translates into living things; his birthday and conception night are not to him mere dead fragments and sections of impalpable time, but his living and deadly foes; and he hurls upon them the foulest imprecations, and calls upon nature and her powers, which he deifies into life, to seize and crush them into non-existence. And, as often, in the midst of nature's dissolving agonies, the intellect, that like a struggling sun was before clouded and almost choked with gorging mists, suddenly shines out with more than human luminousness; and overlooking with supernatural keenness the conditions of life and its relations to them who endure and Him who inflicts it, seizes and discusses possibility after possibility till with inevi-

table rigidity it involves the Creator in the authorship of all the misery endured by man.

With fine appreciation of the world's relations, the author allows *three* men—for the champions of the old faith and order will always outnumber three to one, the heralds of the new truth—to enter against Job; and with equally fine skill he makes the three not only of marked individuality but accurately representative of wide classes. Truth may be revealed from heaven and committed to men, may be hard-won issue of human toil and thought unaided, or may express itself as individual dogma and conviction. The church, science, individual thought, are personified in Eliphaz, Bildad, and Zophar—and we are taught that all may err in interpreting the truth of which they are possessed. Eliphaz, the oldest, the most dignified, the calmest and most considerate—all personal traits—of Job's friends, has in his possession a divine revelation which he applies to the case before him, and misapplies; and infallible churches, and all churches in whose hands is the Word of God, may see in him how possible it is to stretch their dogmas over regions which they will not cover, and how false and opposed to God's will it is to make their deductions from His words of equal authority with the words themselves, and how easily they may involve in condemnation the most pious and thoughtful men of their era.

Again, Bildad, personally a man of lower type than Eliphaz, with less range and reach of thought, and less sympathy for the higher aspects of truth and moral relation, rather a generalizer than a philosopher or theosophist, and hence, with less consideration for his adversary and more directness and personality in his address, represents the men of science. These are equally intolerant with the ecclesiastic, if not from holy zeal yet from unholy superciliousness; sneering at those who differ from them as ignorant and unscientific, unaccustomed to induction and the sure conclusions of severe method, and unknowing in the necessary postulates of human reason and the incontes-

tible results of human thought. Bildad reposes on the thoughtful of all lands, on the wise, on the "always, everywhere, and by all men," on human consciousness.

Finally, Zophar, a man bitter and hasty, with sharp feelings and logic, stands on lower ground than either of his brethren, representing the class who learn their formula and are happily ignorant usually that there is any other opposing or differing from it—not without mind altogether, but with only enough for the sharp comprehension and safe lodgment of the formula, never applying or thinking round about their truth so as to see its bearings and to ease it in its rigid pressure on men and systems around it; and hence when it is attacked or denied driven into ravings over the impiety of their opponents, and the certainty and the nearness of divine judgment. Strongly enough does our book inculcate the two great lessons which the world chiefly needs—humility towards God, and toleration towards each other.

The problem of the book is the question of Job's religious attitude towards God, but this attitude is modified by the progress of the discussion between Job and the friends. Thus in the poem *two* lines have to be pursued—the progress of the dialectical problem and the progress of the religious; the progress of the one affects, but yet is not strictly that of the other. The debate with the friends as it goes on exhibits rather Job's intellectual conception of God and the world (his intellect, of course, being colored by his passion and despair); the monologue into which this debate ever passes over, is the spiritual or religious reflexion of this conception of the intellect. The dialectical portion is like the converse of Jacob with his friends in open day under dread of meeting Esau—speedily the night falls, the friends retire, and our eye sees dimly deep down in the desert gloom two gigantic figures, like shadows, wrestling and struggling, amidst immoveable silence from the one, and passionate outcries of more than human pain and pathos from the other.

The truth the friends had hold of was the inalienable righteousness of God. This they conceived not only as a personal but as

an executive righteousness—as retributive justice, punishing the wicked, prospering the righteous. This retribution is invariable and in exact proportion to desert or demerit. This is the aspect of their doctrine in the first cycle, necessarily involving Job in grievous sins, though he is allowed himself to draw the conclusion. Eliphaz lays down the position uncompromisingly, Where have the innocent perished? They that sow trouble reap it (chap. iv. 7, 8). Bildad follows in the same strain, If thy children sinned then He destroyed them; but if thou wilt seek unto God surely He will watch over thee (chap. viii. 4-6). Zophar has the same theory, but busies himself less with asserting it than with removing an apparent objection. This retributive justice, Job alleges, is non-apparent in the world, is not seen in his case. This, Zophar replies, arises from the secrecy of sin, which God's unerring wisdom detects though men's cannot, and thus men see only the punishment and miss the sin (chap. xi.). To Eliphaz Job rejoins that God's dealing with himself is flagrantly unjust as he is innocent, flagrantly excessive were he guilty (chap. vii. 20). To Bildad, that the whole world is one scene of moral perversion, where not retributive justice but the opposite, both at man's and God's hands prevails—that such moral government as the friends preached was non-apparent (chap. ix. 22, foll.). To Zophar, who sought to invalidate the objection by reference to the secrecy of sin, and the omniscience of God's insight, he answers, that not only man but the lower creatures shew that suffering is not administered by God on strict retributive principles (chap. xiii. 7 foll.), but on grounds intelligible only to Himself. And finally, standing no longer on the defensive, as up till now he had done, Job commences a double assault on the arguments and attitude of the friends and, routing them, ends this cycle of debate. Zophar, laying hold of a hasty cry of Job's, that God would appear to solve the mystery of his sorrows, reiterates the wish, thinking to overcome Job by the very thought of the divine appearance. But Job, conscious of innocence, wishes nothing more—

he has nothing to fear, it is they who accused him falsely and defended God sycophantishly, on whom the terror and the judgment of God's appearance will fall. And twisting thus their own weapon from their hand, and threatening them with destruction when God should appear, he chases them off the field (chap. xiii. 1-12).

1. More interesting and more difficult to determine is the progress of Job's religious condition in this cycle. It seems certain that, not immediately on the second affliction but after a long interval, the friends drew near to condole with Job. Solitude and sorrow worked bitterly in his heart, men shuddered at him, and the children in their unconscious cruelty gathered about him and mocked him—and so God, who was yet near when the stroke fell, receded from his consciousness and became estranged, and the form of the divine Father, "the merciful and gracious," became projected and expanded by its distance into a hovering menacing phantom. This is Job's conception of God already in chap. iii. He will not take His name in his lips, not more from a sense of awe than a feeling of wrong, and alludes to Him only in terror and estrangement.—Why gives *He* light to the miserable? Similar is his view of man. Not all, but many of the race are troubled and bitter in spirit, eagerly seeking a grave and leaping in extravagant exultation when they find it (iii. 22). But the friends draw near, and add to Job's troubles, negatively, their failure to sympathise, and positively, their covert insinuations of his hidden guilt. This, by more sadly jarring Job's heart, distorts yet more and darkens the far-off phantom which is God, and widens to him and deepens the misery of men. God is no longer conceived as passive, keeping men under the fever of life, but actively laying on them fearful inflictions. In antagonism to Eliphaz's fascinating picture of the Supreme, the Father directing all the currents of creation's influence for mercy and good, Job's inflamed eye throws up against the sky in gigantic outline an omnipotent slave driver, and fills the earth with

miserable wretches over-worked by day, and shaken by feverish weariness and dreams of torture by night (chap. vii.). But even the slave may expostulate with his driver, and reason of his thirst and heat, and shew his sores and lacerations from the lash; and we almost recognise an advance on Job's part here on that distant *He* of whom he speaks with averted face in chap. iii. He who expostulates with God has not yet given up God. This expostulation takes first the form of entreaty (vii. 6-10); and then with fine truth (to the slave's and all human nature), passes, when unheard, into reproach and opprobrium (ver. 12 foll.); and this again with equal fineness, so soon as it comes to itself, and remembers into what it has been betrayed and against whom, and from what a sinful nature, sinks into a despairing wail over this inevitable sin, and with something of a demand because it is inevitable, rises into a prayer to be freed from such sin and the excessive affliction on account of it (vii. 20), holding out pathetically before God the inevitable issue of his severity, and singing a mournful "too late" in the ear of his returning mercy.

2. But a new wave comes on either to lift Job nearer the rocks or nearer the peaceful haven. Bildad speaks, and with harrowing allusion to Job's children (viii. 4), seeks to fasten with more rigidity and directness an interpretation on providence such as will leave no escape to Job from the charge of heinous guilt. Job in his reply reaches the point of greatest danger. That far-off phantom into which God had become changed he is in danger of conceiving as mere *might*, unreasoning and immoral—the bare impersonation of force, crushing where it will, undeterred by outward resistance or inward compunction (ix. 1 foll.). Fearfully corroborative of this feeling, too, is the aspect of nature and providence, where justice is abortive, where the pious languish and the proud prevail (ix. 20 foll.). There seems nothing before a soul oppressed with such things but to renounce its God, to whom it feels itself superior. He has renounced all claim to its homage, by such moral perversions,

and by His insensibility to the service of the pious (x. 1 foll). There is, however, one thing that may hold back the soul rushing on to make its final plunge into atheism. There are blessings also in the world as well as miseries, things lovely and of good report: how are they to be reconciled with an immoral God? And in the answer the soul seems already to have taken its final leap. There are things good in the world, but they are subservient to the evil, they are subordinate parts of a deep scheme—God blesses only the more effectually to curse! (x. 8 foll.) Can the soul go this length and not renounce God? It can. For in the first place these are the wild outbursts of momentary passion and not the calm conclusions of reason. And second, the soul belies them and its apparent position in uttering them, by addressing them to God and not of Him. It turns its face to Him and utters all this and renounces Him not, because its face and not its back is to Him. It appeals against God, it may be, but yet also to God, and while appealing to God against whomsoever—himself or other,—it cannot have renounced its ultimate trust in him. And this it shews by ending its appeal with a cry for release and mercy from its pains ere it went whence it should not return (x. 21). Wondrous in the midst of this terrible conflict with the distant and majestic God, is the prophetic cry of the whole nature for a meeting between man and God in other conditions—for a *humanizing* of Himself by God—He is not a man as I am—there is no daysman between us! (ix. 32 foll.) Thus the incarnation of God, though a truth of revelation, is yet a truth of natural religion: the cry for it is the expression of the soul's combined necessities in its intercourse with God.

3. The last and least opponent of Job now enters the lists with him, and other weapons being expended he has recourse to the last and that which shall end the fray—the prayer for the divine appearance to judge Job. But that to Job is the weakest which the friends judged would be strongest. The peace of conscience within Job throws its calming influence over all without.

He feels no fear in meeting God—his heart and flesh cry out for Him; and because he has no fear he argues he is safe; for the impious could not go before Him! (xiii. 16) Marvellous is at this time the schism in Job's heart, his confidence—arising from his good conscience, his ultimate thoughts of God, the memories that haunt him still of former love and fellowship, on the one side; and on the other his sad forebodings, his dark suspicions and conclusions from his case and the aspect of the world: and he opens his case before God oscillating between the fear of instant destruction for his rashness, and the confidence arising from the very boldness he is conscious of in going before God, that He will yet be his salvation (xiii. 13 foll.). And as in the former debate with Bildad his nature gave utterance to the cry for incarnation and mediation, so here out of his extremity he rises to a presentiment of the resurrection. This life of weakness and of wrath, more sad fate than that of the tree, cannot be the end of man. Sin and wrath speedily end him here, but end him only for a time; the wrath expends itself, the storm sweeps over and man is remembered (xiv. 13 foll.)—Oh, that thou wouldst hide me in Sheol, that thou wouldst appoint me a set time and remember me! Job has only a presentiment of this; but that it is a resurrection he paints cannot be doubted. It is first a hiding in Sheol, then a remembrance, then a return with a body to a new life—and ecstatic will be the re-awakening and the meeting of the creature with its God, ecstatic on His part and on its (xiv. 15). (Cf. *Introd.* to chap. xii.)

FIRST PAIR. ELIPHAZ AND JOB.

(a) ELIPHAZ. (CH. IV.-V.)

Eliphaz the oldest and greatest of Job's friends opens the great consessus. His words are mainly directed against Job's complaints in chap. iii. The speech is wonderfully artistic and exhaustive, unmistakably manifesting the speaker's high standing and self-conscious superiority, and his conviction of Job's

guilt, yet shewing a desire to spare him even while being faithful with him, and to lead him back to rectitude and humility rather by an exhibition of the goodness of God than of his own sin. The speech is exquisitely climactic, rising, as Ewald says, from the faint whisper and tune of the summer wind to the loud and irresistible thunder of the wintry storm.

- (1) Job's complaints were inconsistent and unmanly (iv. 1-5).
 (2) His complaints were irreligious and lacking in faith and forgetful of the commonest moral principles of government (ver. 6-11). (3) His complaints ran the risk of impiety (ver. 12-21).
 (4) His complaints were most dangerous and might be fatal (v. 1-7). (5) The attitude man ought to take up towards heaven in affliction (ver. 8-16). (6) The uses of adversity (ver. 17-27).

1.

Ch. iv. 1-5. And Eliphaz the Themanite answered and said :

Should one venture a word with thee will it be too much for thee ?

though who could restrain himself from speaking ?

Behold ! thou hast instructed many,

and hands that were feeble thou didst strengthen,

Him that stumbled thy words upheld,

and tottering knees thou madest firm—

But now it cometh upon thyself, and is too much for thee !

it toucheth thine own person and thou art confounded.

2.

6-11. Is not thy fear of God thy confidence ?

thy hope—is it not the uprightness of thy ways ?

Remember, I beseech thee, whoever perished being innocent,

and where were the upright cut off ?

As I have seen, those who plough iniquity,

and sow trouble, reap it ;

By the breath of God they perish,

and are consumed by the blast of his anger ;

The roar of the lion, and the voice of the hoarse lion,
 and the teeth of the young lions are broken,
 The strong lion perishes for lack of prey,
 and the whelps of the lioness are scattered abroad.

3.

12-21. Moreover a word came unto me stealthily,
 and my ear caught a whisper of it,
 In thoughts from visions of the night,
 when deep sleep falls upon men.
 A terror had come upon me and a trembling,
 and all my bones had made to shake ;
 Then a spirit passed before my face,—
 the hair of my flesh rose on end,
 It stood, but I could not discern its appearance,
 a form was before mine eyes,
 and I heard a still voice—
 “ Shall man be more just than God,
 shall a man be more pure than his Maker ?
 “ Behold in his own servants he puts not trust,
 and to his angels he imputeth wrong ;
 “ And as for the dwellers in houses of clay,
 the foundation of which is in the dust,—
 they are crushed before the moth ;
 “ From morning to evening they are beaten to pieces,
 without any regarding it they perish for ever ;
 “ Is not their excellency removed with them ?
 they die—and not in wisdom.”

4.

Ch. v. 1-7. Call then ! is there any that will answer thee ?
 and to which of the holy ones wilt thou turn ?
 Nay : a fool passion slays,
 and the simple envy kills !
 I myself saw a fool taking root,
 but speedily I cursed his habitation ;
 His children were far from safety,
 and crushed each other in the gate with none to deliver

His harvest the famished ate,
 and took it even out from within the enclosures ;
 and the snare gaped for their riches—
 For evil comes not out of the dust,
 nor does trouble spring from the ground,
 But man is born unto trouble
 as the sparks fly upwards.

5.

8-16. But *I* would seek unto God,
 unto God would I commit my cause.
 Who doeth great things beyond search,
 marvellous things beyond number,
 Who giveth rain upon the face of the earth,
 and sendeth water upon the face of the fields,
 Thus setting the humble on high,
 and those that mourn get elevated into safety.
 Who disappoints the devices of the crafty,
 so that their hands perform nothing to purpose ;
 Who taketh the wise in their own craftiness,
 and the counsel of the cunning is precipitate ;
 By day they fumble on darkness,
 and at noon they grope as at midnight :
 Thus he saves from the sword, their mouth,
 and from the hand of the strong—the poor ;
 So to the feeble arises hope,
 and iniquity shuts up her mouth.

6.

17-27. Lo ! blessed is the man whom God corrects ;
 therefore reject not thou the chastisement of the Al-
 mighty.
 For He wounds, and binds up the wound :
 smites, and His hands heal.
 In six troubles He shall deliver thee,
 ay, in seven evil shall not touch thee !
 In famine He shall redeem thee from death,
 and in war from the hands of the sword ;

When the tongue lashes thou shalt be hid,
 and shalt not be afraid of violence when it comes;
 At violence and at hunger thou shalt laugh,
 and of the beast of the earth shalt have no fear;
 For with the stones of the field thou shalt be in league,
 and the beast of the field shall have made peace with
 thee;
 So thou shalt know that thy home is well,
 thou shalt visit thy pastures and miss nothing;
 And thou shalt know that thy seed shall be many,
 thine offspring like the grass of the field:
 Thou shalt come to the grave in a full age,
 as a sheaf of corn cometh in, in its season.

Lo, this have we searched: so it is;
 hear it; and thou ponder it for thy good.

1. *Job's complaints were unmanly and inconsistent (v. 1-5.)*

Eliphaz first of all apologises for venturing to speak in Job's distressed circumstances; only an irresistible sense of duty to God and Job constrained him. He cannot help wondering that a man so self-possessed and admirable and judicious in counselling others in distress should so lose his presence of mind and composure when himself distressed. It is unfair to Eliphaz to suppose that he utters his wonder with any sinister tone—as if he would hint that Job found it somewhat easier to counsel others than console himself; his astonishment is honest and honestly expressed, that a man who could say such deep things on affliction, and things that reached so far into the heart of the afflicted, that could lay bare such views of providence and the uses of adversity, and thus invigorate the weak, should himself be so feeble and desponding when suffering came to his own door.

V. 2. *Should one venture*, the first clause is very compressed, read in full it would be אַמֵּן יִשְׁתַּחֲוֶה לְיְהוָה וְיִתְחַלֵּץ אֵלָיו the conditioning particle being omitted and the interrog. part. placed at the beginning (chap. ii. 10), and not before the verb really making the interrogation. וְיִתְחַלֵּץ is not

for נָשָׂא (1st plural imperf. נָשָׂא after Ps. iv. 7, as Ab. Ez. al.); nor is it Niph. of נָשָׂא not otherwise occurring, as if נָשָׂא were nom. *Should a word be ventured*; but it is 3 sing. Piel indefinite, *should one venture*. On omission of conditioning part. conf. Ew. 357b; Job vii. 20; xix. 4, etc. On the use of general 3 p. s. indetermin., as circumlocution of pass., conf. Ges. 137, 3; Ew. 294b. אֶצְרָה *aegre ferre*, to feel too much, either from temper or pain. In וְצָר the gutt., has the hard pronunciation (Ges. 63, 2) as usual with this verb, for Const. see chap. 12, 15. *Words*, מְלִיץ aram. plur. of מְלִיץ peculiar to poetry and taking either Heb., or Aram. plur., the latter confined to Job, as indeed the word itself occurs only four times out of Job though upwards of thirty times there.—V. 3. Behold הִנֵּה like our colloquial *look here!* calling attention to conduct which is wonderful. *Thou hast instructed* הִתְנַחֵם perf. of a finished course; the following verbs are *imperfects*, containing the analysis of the instruction and its breaking up into the customary, lifelong actions and habits of the man, נִחַם etc. The images in these verses are common to describe moral states, Is. xxxv. 3; Is. xiii. 7; Ezek. vii. 17; 2 Sam. iv. 1.—V. 5. It is simpler to take וְ now not as a particle of time, *when now*, but as a particle of antithesis, *but now it cometh*. אֶבְרָא a pres. implying the continuance of the calamity, the fem. as neut., Job. xiii. 5; Judg. x. 9 (Ew. 179c; Ges. 107, 3; 137, 2). The indefinite *it*, is more ominous and expressive than if the nom. had been expressed. אֶתְּלֵא regular vav. consec. apoc. introducing the result or issue of אֶבְרָא (on form Ges. 75; Rem. 3b), and in like way, אֶתְּלֵא expresses the issue of אֶבְרָא itself a pres. for like reason with אֶבְרָא. The accuracy of the parallelism is remarkable in the book. *Unto thee*, the long prep. אֶלְיָ and אֶלְיָ must be translated in some emphatic way, *thy self, thine own person*.

2. Job's complaints were irreligious and lacking in faith (v. 6-11).

The speech of Eliphaz is wonderfully artistic rising gradually into a climax. He thinks first of all that self-respect ought to stem the torrent of Job's complaints; but, second, a higher reason should have its influence. Such complaining shewed forgetfulness of his whole religious standing, and of the fundamental principles of moral government. Is not thy piety thy hope?

Remember who ever perished innocent? Thou art a religious man, think what ultimately at least (with whatever temporary interruptions) is the lot of such a man—the care and salvation of God. It would be unfair to Eliphaz (as well as quite beside his argument, the purpose of which is to reprove Job's impatience, and lead him back by repentance to God) to suppose that he argued in this way: Who ever perished being innocent? Thou hast perished; therefore thy piety and the integrity of thy ways have been a delusion. On the contrary his argument is: Where were the pious ever cut off? Thou art pious; why is not thy piety thy hope? Why fall, being a pious man, and as such of necessity to be finally prospered by God, into such irreligious and wild despair? Eliphaz acknowledges Job's piety and makes it the very basis of his exhortation; of course, though pious, he had been guilty (as David was) of particular heinous sins, which explained and caused his calamities. The fundamental axiom of the friends, produced here both positively and negatively as was meet for the first announcement of it by Eliphaz is, that whatever appearance to the contrary and for a time, yet ultimately and always the pious were saved and the wicked destroyed. (1) Thou art a pious man; cease such complaints therefore, and remember that no pious man ever perished—according to thine own experience (v. 6, 7). (2) On the contrary the wicked only perish, they who sow trouble reap it—according to my experience (8, 9). (3) The last sentiment illustrated and repeated in a very fine figure (10, 11).

V. 6. *Is not thy piety thy confidence*, תַּיִתִּי is subject. יִסְרָאֵל *fear*, i. e., fear of God, piety, religion. The word *fear*, is the most comprehensive term for that mixed feeling called piety, the contradictory reverence and confidence, awe and familiarity, which, like the centripetal and centrifugal forces keep man in his orbit around God.—*Thy hope is it not in the uprightness of thy ways*, there is no difficulty in the meaning of this clause (it would puzzle Oedipus to drag meaning out of the E. V.), though the peculiar inversion makes the syntax of the original somewhat obscure. The two clauses are parallel,—Is not thy fear of

God thy confidence, and is not the uprightness of thy ways thy hope? But in order to emphasize *hope*, it is placed absolutely at the head of the clause, *as for thy hope* is it not in the uprightness of thy ways? The construction is not uncommon (chaps. xix. 23; xxiii. 12.) It consists in putting one or more words absolutely at the head of the clause, and then introducing what is said of them by *vav apodoseos*. Is. ix. 4, 11; 2 Sam. xxii. 41 (Ges. 145, 2; Ew. 344b).—V. 7. *Who ever perished being innocent* אִישׁ אַחֲרֵי after the interrog. gives it emphasis, it is considerably stronger than the mere art. (though in Aram. and Ethiop. the pron. has degenerated to a mere substitute of the wanting art.) אִישׁ אַחֲרֵי Ps. xxiv. 10 (Ew. 314 and 325a, Ges. 121, 2). Eliphaz appeals to Job's experience whether he had ever seen a righteous man perish (*i.e.*, suddenly and prematurely and by unnatural cause). He then states his own experience of the other side, that he has seen wicked men invariably perish; thus setting his favourite principle on a double basis.—V. 8. *So far as I have seen*, אֲשֶׁר רָאִיתִי and אֲשֶׁר רָאִיתִי are not accus. after אֲשֶׁר רָאִיתִי as if the sense were: so far as I have seen the ploughers of iniquity, etc., so far as they have come under my notice, they reap it; but the words are nom. to *reap it*, and *I have seen* is to be taken absolutely: So far as I have seen, the ploughers of evil reap it. The Athnach in the middle of the parallelism is merely rhythmical, for no accentual law is better substantiated than this, that if there be a parallelism with a clause introductory, this clause standing exactly related to both members of the parallelism, has not, as we should anticipate, the chief distinctive, but to preserve the balance and antithesis of the parallelism this distinctive is thrown into the middle of it, while the introductory clause is under the rule of some small distinctive subordinate to the great one in the middle. On the images of this verse compare Hosea viii. 7; x. 13; Prov. xxii. 8. The verb אֲשֶׁר is imperf. of a universal truth and law of moral government, the participle passing over into the finite verb as often (Ges. 134, 2, Rem. 2 and the exx.).—V. 9. *By the breath of God*, this verse is exegetical of the last, explaining what that *reaping* is; *they perish*, etc., the forms are imperf., expressing unalterable processes of law and providence. אֲשֶׁר Prop. from, out of, hence of influence or energy proceeding from, as cause = by (Ew. 217b, 3). The images of *breath* and *nose* to signify anger, arise from the sensuousness of Jewish thought and speech, and its use of the physical organ for the metaphysical emotion which it manifests.—V. 10, 11. The

same thought as last expressed figuratively for purpose of illustration. It is to be noticed that in this verse there is a change of verbal form נִשְׁעַן in perf. which conditions the succeeding imperf. and partt., and shews that they are not imperf. expressing general facts, but presents descriptive of an object which the speaker feels before his eye. From wicked man, his imagination suddenly shifts to his analogon among beasts, the lion (Ps. xxii. 14; xxxiv. 11; xxxv. 17), and there appears before him one old and helpless, his teeth dashed out, his roar silenced, dying for lack of prey and being abandoned by all his kind; a marvellous picture of a sinner once powerful and bloody but now destitute of power, and with only his bloody instincts remaining to torture and mock his impotency. Hence as the beast is before the eye, his toothlessness is described as effected, נִשְׁעַן *have been broken out*, and the other imperf. describe what the eye sees going on; he is in the act of dying, and the whelps are just being scattered abroad. The const. v. 10, is a *zeugma* נִשְׁעַן (עֲנֵן softer form of נִשְׁעַן), being the verb common to *roar*, *voice*, and *teeth*. Such a figure is most natural. The speaker describes eagerly and hurriedly the loss of all that makes the lion terrible—his roar, his cry, his teeth; and naturally in his haste adds but one verb, and that one to suit the nom. nearest it. נִשְׁעַן refers to the lion's roar when in want of prey; נִשְׁעַן to his *growl*, when prey is between his feet (Is. v. 29, Drechs. in loc.). The words for lion, heaped together in these verses, refer not to different lions, but are descriptive terms applying to lions in general; לֵאָרִי the common name, perhaps from נָרַח to pluck, tear. לֵאָרִי the *hoarse* lion from a peculiarity in its cry at a particular age. נִשְׁעַן the young lion out of the state of whelp, נִשְׁעַן from *strength*. נִשְׁעַן the onomatopoe from its cry (leo, loewe, low). The particip. נִשְׁעַן descriptive of a seen state or condition; the imperf. נִשְׁעַן scatter themselves (a real reflex., self-motive, impelled by hunger), descriptive of a seen action.

3. *Job's complaints went well-nigh to be impious (v. 12-21).*

The third step in the climax is reached with the most imposing effect. Eliphaz no longer appeals to Job as a man belying the practice of his life, nor as a religious man belying his reasonable hopes as such, and the fundamental moral beliefs of

religious men: he remonstrates with him now as the creature and sinful subject of a holy God and ruler. His complaints, however indirect and covert, had but one meaning and tendency, to implicate God's providence in the charge of injustice, or even to raise man into pre-eminence and moral superiority to God, seeing his nature rose in arms and challenged the divine procedure. Eliphaz solemnly lays down the conditions of man's relations to God, and the character of both: God inalienably just and man inherently sinful. The former appeals were made rather to Job's *verecundia*, but his outcries had a graver aspect, and we hear the speaker let his voice sink as he utters that formidable *moreover* (י v. 12), and falls into the present tense (steals), as he calls up the awful memories of the vision that impressed so fearfully upon him God's judicial and personal purity and man's inherent sin.

The wonderful passage which follows falls into two halves, *first*, the description of the circumstances, and time, and effects on Eliphaz of the Spirit's appearance, in five verses (12-16); *second*, the oracle uttered by the Spirit on God and man, and the moral contrast between them, also in five verses (17-21). *First*, Its appearance. It was in the dead hour of midnight, when deep sleep falls on man (13*b*), and the human spirit, disengaged from earthly cares, has intercourse with higher beings, and ranges among loftier principles, and grapples with profounder problems, than those of every-day life. It was in the midst of perplexing thoughts arising from night visions (13*a*), when the spirit convulsively bursts asunder its finite ligatures and stands face to face with truth and higher being. The visitor's approach was indicated even when it was yet distant, by a vague and indefinite terror which had come (יִסְרָףּ plup.) upon the man, and a shuddering which had run through his frame, a presentiment of near contact with something from the unseen world (as the disciples thinking they saw a spirit cried out for fear) (ver. 14). Then the visitor itself flits (pres.) before the eye augmenting the terror which its anticipated presence had inspired

(15). The man was fully conscious of its presence, yet his senses could not grasp it,—and having stood for a time it delivered itself in a shadowy voice (16), which the ear caught like a dead and stealthy whisper (12). *Second*, The oracle itself thus delivered (17-21). This contains: (1) the incredulous query, Whether man can be more just than God (as Job seemed to imply when his moral sense found oppression and perverseness in God's dealing with him)? (ver. 17). (2) The answer to this query—The angels, pure, etherial natures, immaterial, unallied to earth and unalloyed with it, are not clean in His sight (18); how much less can man, earthy, growing out of the dust and grovelling in it, his material nature almost necessitating earthliness and corruption (19), and ephemeral existence (20), who dies as he lived without wisdom, *i.e.*, in sin and godlessness (21). The argument is *a fortiori*. Is man more just than God? The angels are not clean, how then man? how much less man more clean than God; and whence therefore the madness and impiety of a man complaining of God?

First. V. 12-16. The Spirit's appearance, etc.—V. 12. *Moreover*, † common in effecting transitions, moreover, *but further*, with solemn tone and sinking voice. אָרָא as *oracle*, is common, Is. ix. 7; xvi. 13; xxxviii. 7. *Was conveyed to me stealthily*. In אָרָא has to be noticed the form, imperf. (pres.); the speaker is thrown back again by the imagination into the imposing circumstances of the eventful night. In English we must use the past. The *Pual* implies that the oracle *was sent*; the whole is finely illustrative of the *modus* of revelation: (1) the initiative being with God; (2) the thing presented being something real and really presented by him; (3) but yet as really received by the man's consciousness (*ear*, here as the symbol of the senses in general, and the outer sense as the representative of the inner perception; elsewhere *see* is employed usually by the prophets as the most general method of perception really, and therefore figuratively), he is not idle or unintelligent, but sensibly receptive and concurrent; and (4) there being generally (not perhaps always) a mental preparation (here, thoughts from visions of the night) previ-

ously going on, breaking up and harrowing in the soul, and fitting it for the new divine seed, and with this preparation and craving, the revelation connects itself and fits into it and satisfies it. The preparation itself may either be extraordinary work of the Spirit, or ordinary (and this generally) work, through previously given revelation or providential occurrences in history or life. וַיִּפְתָּח proper *vav.* consec. imperf., the result of *steals*, and of course of same time (pres.). *Whisper*, זִמְזָמָה (again Job xxvi. 14; fem. Ex. xxxii. 25), see Lexx. The form זִמְזָמָה is original for זִמְזָמָה (Ew. 263b.), Ps. lxxviii. 24. The whole description of the way in which the communication was made, indicates, perhaps, the naturalness and calmness and peace of the intercourse of man's spirit and God's, how there is nothing forced or strained in God's communication to man—it droppeth as the gentle rain from heaven upon the place beneath—and at the same time man's impaired capacity and receptiveness and dullness of spiritual hearing (whisper of it).

V. 13. *In thoughts from visions of the night.* This verse is logically connected with ver. 12; it describes the time of night, and the state of El. mind when the oracle stole into his ear. The prep. כִּי in the first clause is not temporal (ag. Hahn), but circumstantial, *in, amidst* distracting thoughts from visions of the night. Then the same prep. (13b.) in the second clause is temporal, taking up כִּי of 13a., and furnishing an exegesis and explication of it. The mental condition into which the divine word fitted was one of distracting and perplexed thought, arising from visions of the night; the time *when* it came was night, *when* deep slumber falls upon men. *Distracting thoughts*, חֲשֵׁבוֹת (sing. given by Ges. has no existence, root חָשַׁב cog. חָשַׁב to split, חָשַׁב a fissure, Judg. xv. 8), here, and Job. xx. 2 means fissures, divisions, divided counsels (1 Kings xviii. 21), thoughts running away into opposite ramifications, distracting doubts. The prep. לְפָנֶיךָ (which cannot with Umb. be rendered *before*, as if doubts before visions, which latter cleared them up) expresses the *origin* of the doubts, these perplexing thoughts arose out of visions of the night. Thus there are *three* things contained in the genetic process or progress towards this oracle. First, visions of the night, raising deep questions of man's relation to God, but leaving them unsolved, short flights of the spirit into superhuman realms, catching glimpses of mysteries, too short to be self-revealing—these are the visions. Second, the perturbed, perplexed, and medita-

tive condition of the spirit following these, when it presses into the darkness of the visions for a solution, and is rocked and tossed with fear or longing—the thoughts from the visions. And third, there is the new revelation, clearing away the doubts and calming the perturbation of the soul, a revelation attained either by the spirit rising convulsively out of its trouble, and piercing by a new divinely given energy the heart of things before hidden; or by the truth being communicated to it by some divine messenger or word. In the present case at least (and often, some say always) the divine revelation was made in the latter way. *Deep sleep*, פְּרִדָּה (פְּרִדָּה, פְּרִדָּה) is used generally of ecstatic, divinely induced sleep (Gen. ii. 21; xv. 12; and expressly 1 Sam. xxvi. 12), yet not exclusively Prov. xix. 15, and verb, Jon. i. 5, and not here. The meaning is that the vision came, not at the hour when prophetic slumber is wont to fall on men (and that El. was under such), but simply at the hour when men were naturally under deep sleep. El. was thus alone with the vision, and the solitary encounter accounts for the indelible impression its words and itself left on him.

The two preceding verses described the fact of the spirit's appearance and the temporal and mental circumstances of it; the three following describe the effect it had on El. and the peculiar relation in which the human powers of cognition stood to it. Marvellously graphic is the use of the tenses. In ver. 12 the very thought of the thing threw the man back into its presence, and all his old feelings and terrors crept over him; hence the form is pres. יָנַב. But here (ver. 14) he is describing his feelings *before* the spirit's appearance, as in 15 his feelings under it, hence while all around this verse the verbal forms are imperf. (pres.), in the 14th ver. the forms are perf., *i. e.*, plup.—*A terror had fallen upon me*, like a certain vague lull which precedes the storm, as if nature were uneasily listening and holding in her breath for the coming calamity. The man knew not whence his vague fear came; but some time ere the spirit's appearance it had seized him and *made all his bones to quake*. הָב the multitude, the *mass* of his bones, his inner bony frame shook with terror.—V. 15. *And a spirit passed before my face*, † introduces (note, ver. 12) the *change* of condition, the addition of the new element: the vague premonitory terror was suddenly interrupted by a very real cause, as the lull and uneasiness and darkness of the unburst tempest is suddenly and fear-

fully broken by the lightning. The fascination of memory is on the speaker, the awful visitant is before him, and he speaks face to face with it, the verbs being in the *present*, הִלַּחַ (9-11). *Rose on end*, רֹסֵתִי intensive (simple Ps. cxix. 120) of the combined and violent standing up of the hair (like nails or spikes, כַּוְּסֵתִי clavus, Is. xli. 7, better than Shak., quills upon the fretful porcupine), a fine description of the yet intenser terror produced by the spirit's actual presence than was felt by the trembling human instinct of its near when unseen approach (14). *Hair*, שֵׁעָרַי is not collect. but *nomen unitatis*, "each particular hair." Conf. Judg. xx. 16; Ps. xl. 13 (Gesen. 107, 3e.; Ew. 176).—V. 16. *It stood, but I could not distinguish its appearance*, tenses still present. El. was quite conscious of the presence of the thing, but his human faculties were incompetent to the analysis of it; no straining of eye could resolve and render into distinct features (כְּרֵאָה) its nebulous indefiniteness; there was a mere *form* מַשְׁכָּלִי *species*, (Phantasiebild Hahn) before his eyes. *And I heard a still voice*, not: silence; and I heard a voice, or there was a lull, and I heard a voice: both the accentuation and the punctuation (י) prove the pause to be at קוֹל. The expression is of the nature of a hendiadys, stillness and a voice = a still voice, same as קוֹל דְּמָמָה 1 Kings xix. 12.

Second. V. 17-21. The utterance of the oracle itself.—V. 17. *Is man more just than God?* the prep. מִן is susceptible of two senses: (1) its proper *genitive* signification, *from*, from God, *i.e.*, in his judgment, in the verdict emanating *from* him (ex sententia Jovae, Gesen.), or from his stand point (Hahn): or with not material modification of sense, alongside of him, opposite to him, before him, *i.e.*, compared with him (Hirz.), as Sep. already εὐαντίον του κυρίου, a usage similar to that of מִן chap. ix. 2. This sense defended by Num. xxxii. 22. (2) The prep. may have its usual *comparative* force, more just *than* God, (Ew. whom Con. deceived by the word *vor*, incorrectly classes with the supporters of the former view). The objection urged against this latter sense, that such an opinion would be absurd and that no man could advance such a claim, is quite in its favour. No man formally claims to be more pure than his Maker, but any man makes the claim by implication when he arraigns God's providence as hard and unbearable. Job did so, and the question was quite in point.—*Or is a man more pure than his maker?* A question which the common instinct of humanity at once answers before reflection; but reflection suggests also

an answer. Man has received his justice—his notions of it, his practice of it—from God; he has and knows no other justice than God's; to be more just than God is for his nature to transcend itself, is for his morality to call its pattern and source (and thus itself) immoral. Alternative queries are made by אִם-וְאִם or אִם־וְאִם , this is the usual form when the alternative is *real*, but the construction is used when as here there is no strict alternative of *two* things, but only an alternative mode of putting the same thing (Ges. 153, 2, Ew. 324c).—V. 18. Instead of directly answering the query of man's relationship to God, it is answered indirectly by exhibiting the angel's relation to Him. *In his servants*, his immediate angels; *he confides not*, sees possibilities of imperfection in them, will not trust them, whether as to their stability passively, or their capacity actively for his commissions; *imputes wrong* חָלַף־חַטְיָה hap. leg. (חָלַף see Lexx. s. v.) Sep. $\sigma\kappa\omicron\lambda\iota\omicron\nu\ \tau\iota$, Vulg. pravitatem Vet. pravum quid. Their life seems to him impure, their actions imperfect. Of course the language is $\kappa\alpha\tau'\ \alpha\nu\theta\rho\omega\pi\omicron\nu$, so highly does God transcend the angelic natures that in comparison with him they are sinful, so absolute is the divine purity as to feel perturbed when even the angelic nature stands before it.—V. 19. The transition *a fortiori* to man; so it is with God and the angels, what must it be with God and man? רַב־מְעַלְמֵי is usually considered = רַב־מְעַלְמֵי much more, let alone (geschweige) the dwellers in houses of clay. The particle signifies prop. *addition* (Qimhhi וְעוֹלָם מוֹסִיף still augmenting); hence if the previous sentence be negative the particle will introduce one *more* negative, *i.e.*, mean *much less*, Job ix. 14; xv. 16; xxv. 6; 1 Kings viii. 27, etc.; while if the preceding be affirmative it will affirm more positively, *much more* 2 Sam. iv. 11; xvi. 11; Prov. xv. 11 (Ew. 354c.). If the verse attached itself closely to 18b. we must render *much more*; though most translators supply *be just*, from ver. 17, and so translate *much less*. It avoids this difficulty and has moreover greater power not to make the transition formally, but leave it understood,—*As for the dwellers, and then the dwellers* in houses of clay, etc. וְשֹׁבְרֵי stands absolutely at the head of the clause, its complement being 19b., *they are crushed*, etc., cf. note ver. 6, on וְשֹׁבְרֵי . *Houses of clay* are our mortal bodies, Gen. ii. 7; iii. 19, cf.; 2 Cor. v. 1, inherently weak and partaking of earth and giving facility for all of earth (being related to it), to fasten upon us and domineer over us, thus in strong contrast to the ethereal natures of angels, which are of the quality of

virtue itself, and opposed and destructive to all grossness. *Whose foundation is in the dust*, דִּמְיָן suff. relating to יָהִי. So allied are our bodies to earth that their very base and fundamental principle is of dust, and thus (though this is implied) most unlike and inferior to God, and thus most liable to animadversion from his purity. *Before the moth* לִפְנֵי עֶשְׂפָּלָה not *before*, meaning *by*, for the moth consumes, does not crush (רָכַס), and it is doubtful if ever indeterminate active דִּמְיָן! *they crush them*, loses its active sense in the Heb. idea so completely as to be a real passive and admit another subject or agent besides this indeterminate *they*; much less can we render *before* = readier than, more willingly or deservedly than we crush a moth; nor strictly even *like* a moth (chap. iii. 24), but prop. temporal *before*, sooner than a moth is crushed.—*From morning to evening, i.e.*, in the course of a single day, as לְיָמֵי עֶרְבָּה לְיָמֵי עֶרְבָּה Is. xxxviii. 12. They are ephemerids. The expression cannot mean *continually*, because though this could be said of the race, yet not of each individual in it, which the connection demands. On יָבִיחַ pausal and irreg. for יִבְחִי (בַּחַת) cf. Ew. 193c, Gesen. 67, Rem. 8, and the respective *exx.* *Without any regarding*, after דִּמְיָן is to be supplied כִּלְּ ch. i. 8; ii. 3, "מִלְּמָוֶלֶת cannot mean because none of them (those who perish) lays it to heart, as if *for want of* attention, for מִלְּמָוֶלֶת has not this sense, כִּלְּ not *for want of* knowledge, but *without* knowledge, unknowingly, unaware. The meaning is: *no one heeding* they perish, so contemptible are they and so habitually short-lived, that none even of their own race bestows a thought on them when they disappear.

V. 21. *Is not their excellency removed with them.* וְהָיָה whatever is highest, whether earthly or spiritual possession, though naturally not to be referred to the *soul* itself, the owner of such possessions. The highest attainment the best of them reaches is something that fades, not that which endureth for ever, and they and it perish together. The accents presumptively connect נִסְתָּר with וְהָיָה leaving דָּבָר by itself, and of course therefore to be joined to the verb, *removed with them*. Others connect דָּבָר with *excellency*, their *excellency which is in them* (E. V.), cf. ch. vi. 13. The *perf.* 21a and *imperf.* 21b, are not to be explained by supposing 21a a conditional clause, דָּבָר omitted (Hahn), the first rather expresses the suddenness (Ew. 135b) of the removal; the latter the universality of the death. Other translations of וְהָיָה are (1) *tent cord*, men conceived under the image of a tent (*Ges. Al.*); (2) *life cord*, cf. Eccles. xii. 6 (*Ew. Al.*); (3) *string* (bow cord) (*Umb.*),

all of which are artificial and far-fetched. *And not in wisdom, never having attained wisdom, i.e., godliness.*

4. *Job's complaints being thus impious were most dangerous and fatal (v. 1-7).*

The thought in these verses arises out of the foregoing (iv. 12-21), and is the application of it. The verses are occupied with the madness (impiety) and therefore the issue to himself of Job's complaints (1, 2). Man is such and God is such—Complain then, make an appeal, will any one respond? Will any of the holy beings sympathise or side with thee against God? Nay, such madness against God (and jealousy against man) must be its own ruin—a fool (his) passion slays.

2. This is the case with a fool, any fool, all fools (impious) of whatever sort; folly or impiety is self destructive—I myself saw a fool. Eliphaz first classes Job's conduct as impious, then he couples with it (2) the universal issue of impiety—ruin; and now (3-5) he illustrates with a case that occurred to his own eyesight. He saw a fool taking root, throwing his connections out wide and down deep, as for a long tenure, and was attracted by his seeming luxuriance; but suddenly a change intervened, disaster came, and he deprecated the fool's fate being his (3). Then follows a detailed account of the ruin of the fool's household, his children crushing each other (hith. reflex.) in reciprocally ruinous litigation (4); his home deserted, the prey (with all its property) of beggars and thieves (5).

3. Finally, he generalizes the whole (1-5) into a principle which is at once their moral and their explanation—*for* evil springs not from the ground, *but* man is born unto evil. Misfortune is the infliction on sin; men *will* sin and therefore shall suffer. All that sudden and final ruin of the fool was to be anticipated, for suffering and ruin are not accidents. Suffering springs not from the dust—is not the natural growth of the unconscious earth; the atmosphere does not float with seeds of

misery like thistle down, planting by mere material law a noxious crop to sting and annoy men; it is no part of the mechanism of providence to turn out sorrow and crime and involve miserable man in them apart from man's own determination; *but man is born unto trouble*, man has naturally (*how* is not said, but of course by virtue of his own evil choice) a determination in the way of trouble, to involve himself in it, to commit deeds that bring (by necessary divine institution, *i.e.*, necessary moral law) sorrow and ruin upon himself: evil is a human thing, generated in the human will and contrived by the human hand, and man is born so willing and so contriving; it is his nature to sin and so to sorrow, as the sparks fly upwards (6-7).

V. 1. The application by Eliphaz to Job's case of the revelation in the vision: *appeal then* (ironical), protest (against God and his dealings with thee as thou hast been doing). נָדָה to enter a suit or complaint in court, הָאָז to enter on the other side, to *respond*: is there any one that will respond to thee? the latter word, here with wider meaning, to recognise in any way the appeal, whether in opposition or in favour of it. *Any one*, may include God (who Eliphaz thinks will take no notice of Job's protestations) as well as the other beings in the universe, not one of whom will sympathise or side with Job. *To which of the holy ones wilt thou turn*, that is, have recourse to, represent thy case to, to enlist their sympathies in thy behalf. מִקְדָּוֵי הַקֹּדֶשׁ (קֹדֶשׁ partitive as often Ew. p. 480 1b and 617e) *holy ones*, badly *saints*, the holy angels (iv. 18) are chiefly meant, though there is nothing to exclude holy men; any holy one (seeing the more perfect creature holiness the deeper its sense of imperfection and of the transcendent creator holiness), would turn away in sorrow and in anger from Job's appeal against God. Other views of this verse, for there are tot interpretations quot interpretum capita (*Pineda in Welte*), are chiefly, especially the Catholic which finds *advocates* and intercessors in the angels, destitute both of probability and meaning.—V 2. *Nay*, אֵי (Job xxxix. 14, Ew. 330b and the *exx.*), with a feeling of impatience, thou shalt find no sympathiser; thy complaints can by their madness and violence but end thyself. Difference of view exists as to how this destruction of the

complainer is brought about, whether by a direct stroke from God provoked by such murmurs, or reflexly by the unmeasured violence and evil passion accompanying the complaints themselves. Though שׁוֹנֵן be used of God's anger (chap. x. 17, and God often said to be jealous נָקַד־Exod. xx. 5), it is certainly better to apply the words here to the emotions of the fool, his own passion and jealousy ruin him. (1) We have then the proper autonemesis of sin; its violence brings no help but only destruction to itself, which is the nerve of all Eliphaz is saying (ver. 6, 7). (2) Job refers to these bitter words of Eliphaz with evident pain in the very opening of his reply (chap. vi. 2)—Would God that my שׁוֹנֵן were but weighed! (3) The words fit well Job's state of mind. שׁוֹנֵן (Jobistic, elsewhere מְשׁוֹנֵן) is irritation 1 Sam. i. 6, 7, vexation, passion, Ecces. vii. 9, both the inward feeling and the outward exhibition of it; and הִנְיָן jealousy, envy of the prosperity of others (Ps. xxxvii. 1; lxxiii. 2, both psalms books of Job in miniature); the precise feelings and exhibitions of them which Eliphaz meant to castigate in Job. *A fool* מְשׁוֹנֵן a moral fool (מְשׁוֹנֵן impious Conf. *Hupf.* in Ps. xiv. 1). As the fear of the Lord is the beginning of wisdom so defiance and denial of his justice is the consummation of folly. *The simple*. פְּתוּחַ (פְּתוּחַ to be open, free, unreserved), one easily seduced, open to evil influences, without power of self or other resistance (Prov. vii. 7), a moral weakling (Conf. *Hupf.* in Ps. xix. 8). The words are put at the head of their clauses to emphasise them. On the use of הַ as designation of acc. (the *direction* of verbal action), which is general in Aramean and to be found even in Heb. conf. *Ew.* 277e, *Gesen.* 154 3e and the *exx.* He who is envious at the prosperity of others is a moral simpleton; he who is vexed with spite at the Deity for his treatment of others or himself is impious; his chagrin and vexation will interest no one in his behalf, will in no way diminish the good luck of others or his own ill fortune—nay, rather (chap. xxii. 2), his violent paroxysms will but end his existence (Prov. xiv. 30).

V. 3. A case illustrative of the last general principle. *I myself* אֲנִי first and emphatic. *Saw a fool*, it does not appear that this was a fool of the exact type which Job threatened to develop, but what is true of one is true of another, and of all fools—folly or impiety of whatever sort destroys itself. *Taking root*, on image, conf. *Is.* xxvii. 6; *Ps.* i. 3; xxxvii. 35; xcii. 12, and on use of *hiph.* *Ew.* 122c, *Ges.* 53, 2. *And I cursed*, אָרַב. The meaning here is not, of course,

cursed efficiently, imprecated a curse which fell and worked; Eliphaz would hardly flatter himself on such a deed. Two possible interpretations are open. 1. I cursed = I *foredoomed*, predicted his doom. I saw his character and marked the influences about and within him, knowing the inalienable connection of wrong doing and ruin, and looking through all his bravery, and show, and prominent bulk in men's eyes, I saw the consummation and foreboded, foretold his end. 2. I cursed—I felt him to be cursed. I saw him taking root in apparent luxuriance and health, but suddenly a change intervened, he was blasted and scathed, and I cursed his habitation—felt that it was cursed and expressed it—and deprecated with deep horror his fate being mine. The former interpretation fails to afford any fair sense of **בְּאֶרְצָה** *suddenly*, and thus the latter meaning is to be preferred.—V. 4, 5, contain the details of the ruin which suddenly surprised this wicked man, and its consequences on himself and property. The verbal forms are imperf., but whether expressive of duration in the past (*i.e.*, real pasts, *were* far from safety), or duration in the present (real presents, *are* far), is not exactly evident at first sight. The former seems most in keeping with Eliphaz's language. He describes what was the lamentable and cursed end of such a person as he had once seen it, not as it was still to be seen. *Were far from safety*, were so for an extended time after the ruin befel their house. *And crushed each other in the gate* † simply copul. **וַיִּכְרְשׁוּ** hith. (for "וַיִּכְרְשׁוּ") and the strict reflex sense must be maintained. In family feuds and ruinous litigations, they mutually vexed and consumed each other. The ruin came from within, according to the law of retribution, conf. Prov. xxii. 22; and on *gate*, as seat of law courts, Gen. xix. 1; xxiii. 10; xxxiv. 20; Keil, Archäologie ii. s. 246 folg. *With none to deliver* † introducing the circumstantial clause as usual. The onlookers took no interference, awed by the manifest divinity of the fate, or not ill content to see a nest of sinners sting each other to death.—V. 5. *His harvest*, lit. *whose*, in **וְהָיָה** suffix refers to **אֵל**. *Famished* **וְהָיָה** collective. *And even from within the enclosures* **אֵל** the double prep., expressing unto, and out of, first into and then back out of; the thief steals not only all outside the enclosure, but goes up within it. *Enclosure*, lit., thorns, *i.e.*, thorn hedges, used as fences and enclosures—the famished who prowled about the steading, and seize what is unprotected, became so bold, at the sight of the waste and ruin abounding, that they ventured within

and openly laid hands on the housed crops. *And the snare gaped*, דִּיִּנְיָ is a troublesome word. Various senses have been offered of it. 1. *Snare* (*Schult., Heil., Schlott., Con.*) as in chap. xviii. 9 (parallel to דָּבַר); or this metaphorically, *destruction* (*Ges. Thes. s. v.*) root דִּיִּנְיָ Chald. דִּיִּנְיָ *nequit* (see *Ges.*). 2. The punctuation of the word has been altered by many into $\text{דִּיִּנְיָ} = \text{דִּיִּנְיָ}$ (or a root דִּיִּנְיָ supposed = דִּיִּנְיָ to be thirsty), the *thirsty*. (The idea of *thirst* is expressed in one way or other by *Aq., Sym., Syr., Vulg.; Sep.* shirks the difficulty; *Ros., Umb., Ew., Hirz., Vaih., Stick., Welte, Ren., Noy., Hahn.* Al.). 3. Some Rabb. and Chald. (דִּיִּנְיָ $\lambda\rho\sigma\tau\alpha$) render *robbers* (*E. V., Wemyss, Al.*), properly, *comati, hirsuti*, supposed connected with דִּיִּנְיָ , usually rendered hair, *i.e., plaited* (*Song* iv. 1, 3; vi. 7; *Is.* xlvii. 2). The last (defended well by Qimhhi, *Sepher hash-Sh. s. v. דִּיִּנְיָ*) is untenable because דִּיִּנְיָ undoubtedly means not *hair*, but *veil* (so already *R. Jonah*). The second, however high in the number and weight of names in its favour, has not a fragment of foundation in the speech. It was no doubt suggested to the ancient Verss. by the parallelism דִּיִּנְיָ , and by the verb דִּיִּנְיָ , and offers the easiest exit from the difficulty. For this reason, because it is easiest, it is to be avoided, and the parallelism gains instead of suffering in strength, by having this cast-metal uniformity broken up. The first sense is substantiated beyond doubt by the passage xviii. 9, and certainty cannot be exchanged for mere conjecture, especially when the guess involves also that to which all sound criticism is opposed—violent vocalic changes. There is no cause to translate the word *snare* into a metaphor, *destruction*, with *Ges.* the reader may fasten down upon it any particular shade of snare he chooses, *e.g.*, ambush, or personally ensnarer (*Carey, entrapper*), the author wrote *snare*, and we retain it. *Gaped for their substance*, a fine enough image, a gaping trap; the suffix in דִּיִּנְיָ refers to the whole family of the fool as well as himself. דִּיִּנְיָ to *open*, the mouth (*Eng. snap, schnauben*); hence perf. opened and kept open its mouth for his substance.

V. 6, 7. The moral and explanation of both this impious man's case and of Job's and all such, *for*; all this took place, not by chance, but by law; sorrow came on this man not for reasons unexplained, but because he was wicked. *Evil comes not out of the dust*, is not a natural production of the earth, and its physical constitution. *Nor does trouble spring from the ground, but,*—the principle is stated first negatively,

and then positively; the first בּ is explicative of ver. 1-5; the second בּ adverbative to ver. 6. *Man is born unto trouble* (Hirs. לְעַמְלֵי i. e., "ע הוֹצִיאָהּ nāml. durch die Sünde) is born, not so that trouble comes upon him apart from his actions, but is born so, is of such nature (σφοδρα), that he so acts always as to involve himself in trouble, as to sin and therefore to suffer. יִלְר either perf. pual. or fut. hoph.; the second, likely, the original writer's meaning, man is born (imperf.), all born are constantly so born; the first the view of the punctuator. It is better to adhere to the author's view, though comp. Ezek. xvi. 5. The meaning and mode of connection with the foregoing of the final clause is matter of some uncertainty. *First*, הִשָּׁר certainly means *flame*, either strictly, e. g., lightning Ps. lxxviii. 48, and this in a poet. sense, lightnings of the bow = arrows, Ps. lxxvi. 4, not from their swiftness but from their flashing points (Qim.); or metaphorically, e. g., flames of burning pestilence, Deut. xxxii. 24, Hab. iii. 5 (*Del.* in loc.), flames of love, Song. viii. 6. *Second*. The construction with בּ son of is well known. It is used (chap. i. 6 note) (1) to designate *descent*, that is, origin, source, בּוֹרֵאֵל coming from the bow, an arrow; (2) similarity, in character or attribute or nature, as the child resembles the father, בּוֹרֵאֵל son of strength, one endowed with, inheriting strength, and many more. In the one case "בּוֹרֵאֵל will be what is generated by the flame, what rises out of it; in the second, what resembles or has the quality of the flame. There is no reason to think that the idea of *swiftness* enters into any passage where הִשָּׁר occurs. In any case, therefore, the most natural and beautiful translation is that of the E. V., *sparks*. (So *Aben Es.*, Qim., עֲנִיזָה בְּלֵקָהים *Coco.*, *Ros.*, *Arn.*, *Ev.*, *Hirs.*, *Stiok.*, *Boett.*, *Hahn*, *Con.*, *Löwen*. *Wolfa.*, *Noy.*, *Al.*). As the word signifies lightning, others render, *sons of the light*. and explain *birds of prey*. (So in one way or other *Sep.*, *Aq.*, *Sym.*, *Syr.*, *Vulg.*, *Ges.*, *Umdr.*, *Vaih.*, *Wolte*, *Al.*). As this rendering rests on the idea of celerity which cannot be shewn to lie in the word, and as the point of comparison lies not in flying fast or *high*, but in flying *up* (not *altè*, but *in altum*), in rising, the meaning is not suitable. Much less is the opinion tolerable of Schulzens who renders *arrows*, as Ps. lxxvi. 4. The words are to be rendered, therefore, *sparks*. *Fly upwards* הִנְבִּיחֵי עֹף, imp., of universal natural law; this idiom which uses two verbs to express an action and the manner of its performance, is well known. Ex. viii. 24; Josh. i. 7; Joel ii. 20, 21, 26; the *first* verb

usually conditions adverbially the second which expresses the real action, though occasionally *vice versa*, comp. Joel ii. 26, with Judg. xiii. 19. Only great ignorance could pervert this idiom, Gen. ii. 3, **וַיַּעַשׂ אֱלֹהִים אֱרֶז** he made *creatively*, into an argument for the "Age Theory," by translating *created in order to make*. 1 Sam. i. 12; Is. xxix. 15; 2 Chron. xxvi. 15; Ew. 285a.

Further, there is difficulty in at once rightly appreciating the mode of connection of this clause with the foregoing, in other words, the force of the conj. **וְ**. (1) The conj. introduces a comparison or analogy from another thing (Job xii. 11; xiv. 19; Prov. xxv. 25; 1 Sam. xii. 15; Ew. 340 *b2*; Gesen. 155 1a). *As* the sparks, etc. There is an inner tendency, unconscious and uncontrollable, in man to trouble, as there is an eager energy in sparks to rise. (2) Or *vav* may not introduce an analogy from a new subject, but may be exegetical and accumulative of the previous clause, carrying out in other language (tropically) the same idea contained there (Ges. Thes. s. v. *c.* and Gramm. 155, 1a with *exx.* Ew. 341*ab*); man is born into trouble *and* (that is) the sparks rise up, out of the fire of his heart there ever rise restless sin sparks. (3) Or *vav* may have quite another sense, viz., *opposition* to the foregoing (as often, Gramm. as above, Gen. ii. 16, 17), either subjective, emotional, unexpressed opposition,—*and yet* (exclamatory)—man is born unto trouble (*i.e.*, in the second degree, sin in first), and yet, for all this depravity, the sparks fly upwards! (his passion burns fiercely when under divine chastisement—und doch ein so heftiges zorniges Wüthen! Stick.); or the opposition expressed, plainly adversative, *but*,—man is born to trouble (has a downward sinful tendency by nature), *but* the sons of fire (= the more ethereal natures, angels, Schlott. Rashi) fly up, have an upward impulse. The last sense has nothing to recommend it, but on the contrary breaks in upon the majestic solemnity of the coming **בָּרָא** (ver. 8), by partially anticipating it. Stickel, as always, is delicate and fine in his suggestion (his note is exhaustive here), his translation of **וְ** agreeing with (2) above, a grand picture of a sinful life, a continual emitting out of fiery passionate sparks from an inner fire. On the whole the translation (1) of our E. V. is simplest and most natural. It is possible that along with this generalizing in Job's case, there may be a certain design on the part of Eliphaz to soften the asperity (though not to diminish the truth and pertinency) of the words in ver. 2. He who

suffers has sinned, and his suffering is for his sin, and complaint under his suffering can but add to it, by adding to his sin: all this is true; but men have a tendency to sin and so induce suffering; Job's case was not out of the law of human experience, he was like others in his sin and in his suffering. Of course the passage can be used theologically to corroborate the fact of human depravity (and early faith in it) by nature, though naturally not in behalf of any particular mode of explaining it.

5. *What should be man's course under affliction—turn unto God*
(v. 8-16).

Now comes a new turn in this magnificent discourse of Eliphaz—the hortatory part. Drawing together in one overwhelming stream all the resources of human thought and divine revelation, and opening its sluices on Job, he has shewn him, his complaints, to be unreasonable (iv. 1-5), irreligious (6-11), and well-nigh impious (12-21), therefore exceeding dangerous and likely to be fatal (v. 1-7), for his sufferings being for his sins (as always suffering was for sin), complaint could only aggravate his sins and so augment his sufferings, even to his destruction. Having thus got, as he thought, at the bottom of Job's calamities, he feels he has a firm foundation whereon to build his exhortation, to repent and do his first works, and so by ridding himself of his sins be rid of his calamities. Eliphaz for the first time fully conceives, as a whole, Job's attitude. Job's complaints and murmurs against God terrify and distress him, and with the recoil and emotion of horror he cries (not such in thy circumstances would be my course), But I would have recourse unto God and unto Him would I commit my case. The antithetic transition here is as strong as possible, being made by three elements, the particle of opposition (אֲבָל chap. i. 11; ii. 5), the addition of the pronoun *I*, and these two intensified and made to stand out with solemn emphasis in utterance, by being loaded with distinctive accents.

Eliphaz would have recourse to God (were he in Job's circumstances), who is just such a one as Job now needs, and Job is just such a one as God has particular interest in, and with reference to whom all the lines of providential action are directed. Eliphaz's object is now to present God under such aspects as to win Job, and his description of Him is, Infinite power directed by Infinite goodness. All the divine energy and all the forms (inanimate and animate) in the world, under which it appears, have a certain determinate tendency. *First.* God's activity appears in inanimate nature (9, 10). God's dealing there, multiform, many-coloured, complex, even confused and chaotic as it seems, has yet an aim, a point towards which it is moving (as the whole visible heavens, keeping at the same time agoing all its subordinate motions and relations, seems tending as a whole towards one particular point in space), a result to effect when it is evolved—that point is to set the humble on high and to elevate the miserable into safety (11). *Second.* God's activity appears among animated and rational men (12-14). His energy there has also a well defined purpose, a point towards which it is struggling, in conflict with man's passions and cunning and dark devices; overturning, defeating, precipitating opposition in its course; striving always to realize itself (like a type struggling to embody itself in its perfect form, and when it rises into one less perfect only satisfied therewith for a time): that purpose is to save the weak and the poor, to bring hope to the needy, and shut up the mouth of iniquity (15-16). Surely this is the Being to whom Job should turn and into the current of whose actions he should cast himself; and surely this is not a Being against whom complaints so violent are to be flung.

First. God's activity in external nature (8-11). *But*, other than thy conduct and in opposition to it would be *mine*, אֲנִי אֶפְרָיִם. Stickel, whose translation is accentual, gives a separate line to each of these words, preserving in some way the fine emphasis and intonation of the Masoretes. *Would seek* שֶׁרָצָה an imperf., as potential, *i.e.*, fut. from the supposed stand-point (Ges. 127, 5; Ew. 136*d.*, etc.; Green 263, 1).

God, אֱלֹהִים the strong. *My case* רַב־רַבָּה fem., for רַב־רַבָּה according to the taste of this book (iii. 4 note), but of same sense, *cause*, case, Eccles. iii. 18. *Would commit* יִשְׁמַח imperf., for fut. as above, lit., *apply*, conf. 1 Peter v. 7, and the corresponding use of לָלֵךְ Ps. xxii. 9; xxxvii. 5.—V. 9. *Great things*, fem. as usual for neut. of western speeches (Ew. 172b.; Ges. 107. 3; Green 196a). *So that there is no searching*, וְאֵין vav is apodotic (Ew. 342; Green 287, 2). Same words, chap. ix 10, and sentiment, xi. 7; xxxvi. 26; Ps. cxlv. 3.—V. 10. *Face of the earth*, פָּנֵי אֶרֶץ without art., common in higher style (Ges. 109; Ew. 277b.; Gr. 247), Ps. ii. 2; xxi. 2; lxxii. 17; Is. xxi. 12. *The out-places*, fields around a city used for pasture, or perhaps (Ges.) the desert pastures.—V. 11. *Thus setting*, לִשְׂמֹחַ the prep. לְ with infin. cons. has two chief uses, either to express the *purpose* towards which the verbal action is directed (Ew. 237c.), or the *result*, which is its effect (Ew. 280d.). In the divine procedure purpose and effect are identical. Perhaps, here, following partt. the infin. expresses rather the effect, so that he setteth, *thus setting*, Ps. ci. 8; civ. 14; cxi. 6; Jer. xvii. 10; xlv. 19, conf. Roorda, Synt. pp. 83, 84. The issue of all the divine proceeding in nature, unsearchable, uncountable though its wonders were, was ever to elevate the humble and save the wretched. *Those that mourn*, lit., the squalid, wearing squalid garments, either as the effect of misery and want, or as the symbol of sorrow and suffering. *Get elevated*, יִשְׁבְּרוּ (poetic, but prose Deut. ii. 36), perf., as a thing which experience has often seen to be true (Ew. 135b.; Ges. 126, 3; Gr. 262, 3), and the vav merely explicative (not apodotic) putting in other words the idea of first clause. *Into safety*, לְשֵׁשׁ acc. of direction (Ges. 118, 1; Ew. 281d.), safety being conceived as a fort, or citadel into which the miserable get elevated and are safe, Prov. xviii. 10, the name of the Lord is a *strong tower* into which the righteous יִשְׁבְּרוּ.

Second. God's activity among men (12-14), and its object (15-16). *Frustrating*, מַפְרֵד (hiph. part. מַפְרֵד). *The crafty*, מַפְרֵד to twist, to knot (Fürst Hand W. B. and Conc. s. v.), as most verbs expressing cunning do signify conf. מַפְרֵד 13b. *So that their hands can perform nothing to purpose*, vav, expressing, even when separated from its verb, the secution or consequence (Ew. 345a. and his exx.; Ex. xxviii. 35, 43; xxx. 20; Lev. x. 9; 1 Kings ii. 6), of the foregoing. The word, מַפְרֵד or מַפְרֵד is an abstract term. answering to ית (conf. double termination of gentilic nouns). The term is poetic and peculiar to Job

and Proverbs, with two exceptions, Is. xxviii. 29 and Mic. vi. 9 (conf. Caspari on this). As to derivation there seems no reason to doubt its connection with הָשִׁיב to be firm, hard, steadfast, hence *to be*, exist, שֵׁי what is. הַיָּסוּד would thus denote: (1) Stability, reality, actuality, *substance*, resource. This primary meaning is chiefly found in Job, e.g., here,—their hands perform nothing substantial, to purpose. So chap. vi. 13, $\text{הַיָּסוּד הַמִּמֶּנִּי}$ "substance, inner resource has been driven out of me; Gesen. would render *help* in this passage, thinking that sense demanded by the parallelism, $\text{הַיָּסוּד הַמִּמֶּנִּי}$; but even that expression certainly means *self help*, not aid from without. (2) In morality and thought what is *real*, opposed to what is false and only apparent—the mere הַיָּסוּד , הַיָּסוּד , and הַיָּסוּד —hence *wisdom* (which is both an intellectual and moral thing), first as something independent and self-existing in God, xi. 6; xii. 16; Is. xxviii. 29, then as something substantial, below and at the back of appearances, given by God to men, to be striven after and held with tenacious grasp, Prov. ii. 7; iii. 21. With great propriety the word stands in parallel with הַיָּסוּד counsel, that is sound counsel; for 'ש' is that view out of many which the mind after careful thought accepts as real and true, expressing and corresponding to the absolutely stable and right, and which it may impart and recommend to others.—V. 13. *And the counsel of the cunning*, a const. exactly similar to 11b.; the clause does not express the *consequence* of preceding clause (as 12b. did of 12a.), but repeats the notion of the previous in the way of explanation—to take the wise in their own craft (13a), is to precipitate (bring to an immature issue) their counsel—hence the perf. is used. *Is precipitated*, הַיָּסוּד hastened, so as to be *abortive* and premature, like a miscarriage (of whatever sort), or a shell which too soon explodes and scathes only its projectors. Paul has appropriated the sentiment, 1 Cor. iii. 19, with the prefix, *it is written*. This is authoritative for this particular sentiment, but we cannot endorse as such the sentiments of the friends, unless they be found agreeing with other scripture. The inspiration of these speeches consists in the infallible assurance that they were these men's sentiments, and are current human sentiments, and are correctly given, but their truth is not by that established, for much of them is false.—V. 14. The consequence on the cunning of the premature issue of their schemes, *in daylight they stumble on darkness*, knock against darkness (accus). *And at noonday grope as at midnight*, הַיָּסוּד accus. of time (Ew. 204). So confounded

are they by the unexpected divine explosion of their schemes, that in the clearest circumstances and matters, they are helpless and perplexed.—V. 15. *Thus he saves, vav*, consec., introducing the ultimate residuum of all this commotion and confusion, the result of the whole combined divine efficiency, when the divine tendency (which is like a current setting in fiercely through and below all things towards a definite pole), has reached its object: *so* He saves (Ew. 342). *From the sword—their mouth*, the meaning of the words $\text{מִפִּיָּהֶם מִחֶרֶב}$ has been given with some diversity. *First*. Retaining the vocalization: (*a*) He saves from the sword (which is) their mouth, the words in apposition; meaning, he saves from their sword, which is their organ of devouring, is to them what his mouth is to a wild beast; they are beasts and the sword is their mouth. In this view *mouth* is figurative and *sword* literal. (*b*) So He saves from the sword (that is) from their mouth; the words still in apposition, but the meaning just the opposite of last, mouth being literal, and sword figurative—He saves from their mouth (their calumny and biting words) which cuts like a sword. (*c*) So He saves from the sword (which proceeds) from their mouth; the words no longer in apposition, but the second מִן expressing *whence* the sword comes, from their mouth. Sense same as (*b*), the sword is their calumnious and cutting tongue, Ps. lvii. 5; lxiv. 4. This sense also given by some MSS. which omit second מִן . (*d*) So *without* sword (Boett. Aehrenl. s. 67, the prep. with its privative sense, xi. 15; xxi. 9; Ew. 217*b*. and the *exx.*), that is, through no human instrumentality, He saves from their mouth. The meaning (*d*) may be left to its author, (*c*) and (*b*) are both weak, for a cut of the tongue is not a deadly wound, while (*a*) is strong and pithy. *Second*. With change of vowels. Cappellus cleverly proposed בְּחַרְבָּם (part. hoph. of חָרַב Ezek. xxix. 12), the wasted, *devastated* (victim, Con.), Ezek xxvi. 2; 2 Kings iii. 23 (So Mich., Ew., Con., Al.). The great objection to the masoretic reading is, that it interrupts the parallelism, giving nothing in 15*a*. to answer to מִפִּיָּהֶם in 15*b*.; the great argument in behalf of this conjecture is that it restores it,

Thus he saves the devastated from their mouth,
And the poor from the hand of the strong.

But where is the authority for the change? and to interrupt occasionally the monotonous jingle and see-saw of the parallelism is a source of

strength, and the suspension of the thought till the end brings down the emphasis more strongly on יִצְחָק the point or person towards which the whole divine activity is directed.—V. 16. *So there arises*, וַיִּשְׂרַח expresses the genesis of the hope. *To the feeble*, לְרַחֵם thin, slender, who are too weak to resist the assault and bravado of sinners, and feel they must go down before the wide combinations evil can originate against them. The sudden vicissitude of events (*so*) gives them hope; force after all is not omnipotent and ultimate. *And iniquity*, $\text{וַיִּשְׂרַח$ emphatic by form and accent. לְרַחֵם , 2 Sam. iii. 34, fem. $\text{וַיִּשְׂרַח} = \text{וַיִּשְׂרַח}$, Is. lxi. 8; and וַיִּשְׂרַח penacute, is accus.; the termination is a mere relic of a lost inflection (still in Arab. Gesen. 90, and originally in the Aramean, Oppert, Gramm. Assyrienne, chap. ii.), and is properly demonstrative, hence emphatic. When Hupf. (Ps. iii. 3) denies this termination to be demonstrative, and affirms it to be accus., he forgets that the accus. or object-definition is simply a demonstrative definition originally. *Shuts up*, וַיִּשְׂרַח sudden and final. Like the Heb. we want a decent contemptuous word for mouth (Ger. *maul.*); Heb. throws the contempt into the verb, *shuts up*. Iniquity, wanton and impudent in prosperity, is dumb at her own discomfiture, sits in silence with nothing to object against the divine doings, and nothing to suggest (Ps. cvii. 42).

6. *The spiritual end of afflictions—and of Job's (v. 17-27).*

The passage is Eliphaz's final thrust at Job, attaching itself to the last *a fortiori* and by way of climax. *I* would have recourse unto God, the whole course of whose providence is directed to save the poor and the afflicted—nay, the purpose of whose afflictions even is that men may acquaint themselves with Him and be at peace. There is a divine process going on *outside* of the poor and pious on their behalf (8-16), but there is also a divine process which goes on within or upon them, to awaken their consciousness of God, to withdraw them from sin and throw them consciously into the current of the divine doings. Such consciousness, where dormant, can only be awakened by sufferings—by afflictions from the divine hand: and, O! happy is the man whom the Lord so interferes with; the suffering, if ac-

cepted and allowed to have its work, is but the prelude to an endless train of blessings. It is a fine stroke of policy in Eliphaz, first to paint God's general goodness in the world and among men, before Job's eye, and then fall into Job's case; and a finer stroke still to represent as the greatest blessing what Job was groaning and writhing under as the most grievous curse. Eliphaz's principle is, Affliction is proof of highest love on God's part (as he who wakens a sleeper in the Arctic frost loves him more than he who indulges him and sees him die), and pregnant with highest blessings to man (ver. 17). *First*, Love on God's part (ver. 18). He has no love for smiting (afflicteth not willingly nor grieveth the children of men) but much in smiting—he wounds and binds up, wounds that he may bind up (and as in some human so in all divine wounds he who recovers is stronger than had he not been sick), and smites that his hands may heal (ver. 18). *Second*, Blessings on man's part (19-26). There is a deep purpose in all God's afflictions: he smites and (when the object of the stroke is accomplished) he heals. Between the words *smites* and *heal*, this process (unexpressed by Eliphaz) in the human heart is supposed to come in, and the following verses describe the train of blessings following such accomplished design of affliction. These blessings are *negative* (i.e., salvation from evils) (19-23), and *positive* (24-26). Again the negative fall into two groups, *public* and *private* evils—public, famine and war (20); private, in two pairs: first pair, private wrong, calumny and violence (21); second pair, private misfortune, hunger (want) and the ravages (on stock, etc.) of wild beasts (22, 23). Then the positive are, peace at home and field (24), numerous posterity (25), ripe old age and calm death (26). Finally the exhortation to apply these truths to Job's own case (27).

V. 17. *Lo!* הִנֵּה *behold* is very stiff; the word indicates strong feeling and the emotion of a new thought. *Whom God corrects*, relat. clause, with om. of rel., as often Ex. xviii. 20; Deut. xxxii. 15; Ps. ix. 16; xxxii. 2 (Ew. 332a.; Ges. 123, 3; Gr. 285, 3). *Reject*

thou not, DNQ refuse with impatience, even nausea and dislike.—V. 18. *For*, ׃ reason of exhortation in 17*b.*, and exclamation in 17*a.* *He*, סני emphatic, *he* unlike others who wound for wounding's sake, wounds *and binds up*, a beautiful simile, if we could but realise the divine hand at this *operation*. There is an unexpressed process in the human heart, lying in Eliph. meaning, between these words, *wounds and binds up*—he wounds *and* (when men repent and the wound has its intended issue) *he binds up the wound*, and so in the second clause. It is necessary to remember this or the following verses containing dealings with a repentant and returning man are not quite intelligible. The process is: (1) the divine stroke, (2) the inner work occasioned by it (unexpressed), (3) the divine healing, which now is the first step, and inaugurates the life-long divine protection and blessing of the man (19-27). All the verbal forms in 18 are imperf., as general statements of providential law; ׃׃׃׃ only here, on account of *pause*, Ew. p. 114, cf. note xiii. 3. *Heal*, רפ׃׃׃׃ as רל conf. note 1, 21.—V. 19. The returning divine care is exerted so far as the man is concerned, First, *negatively*, in warding off from him whatever evils may oversweep a country, or a district (19-23). These troubles are stated first generally (19), as usual in our book, and then expanded particularly. *In six troubles*, definite number more expressive than general, such as *many*. Conf. Amos i. 3, 6, 9, 11; Mic. v. 4; Prov. vi. 16; xxx. 15. *Ay in seven*, *vav* enhancing (Ges. 155, 1*a.*), even exhausting the possibilities of trouble, seven a perfect number; in many, *ay* in all troubles. The Masorites, with fine appreciation, put their quivering, jubilant shalsheth on the word, expressing the triumph and even defiance of confidence.—V. 20, foll. These verses contain the particulars of the general exhaustive position of 19. Evils have limits to their possibility. They may be *public* or *private*, which one shares with others, or withers under alone. There is a fine gradation in the ills; they are coupled together in pairs. First Pair, public national calamity—famine, sword (20). Second Pair, personal private wrong from the powerful or malevolent—calumny, violence (21). Third Pair, personal private misfortune—hunger (want from failure), beasts of the field (ravages on private property) (22, 23).—V. 20. *Will redeem*, רפ׃׃ a perf., expressing prophetic certainty, as often (Ges. 126, 4; Ew. 135*c.*) he has redeemed thee, it is as good as done. Job xi. 20; xviii. 6; xix. 27; Ps. xxxvii.

20. *Redeem* is not without its proper force; in war the sword has a prescriptive right to men's lives, and death in famine. Their claims in Job's case shall be met by God. Image in 20*b.*, see Jer. xviii. 21; Ezek. xxxv. 5; Ps. lxiii. 11.—V. 21. *When the tongue lashes*, *לשון* taken by some as noun, better infin. const. for *לשון*, of form *לשון*, Num. xi. 25; Josh. iii. 13, conf. more cases, Josh. ii. 16; Is. vii. 2; Neh. ix. 28, etc. (Ew. 238*b.*; Gr. 157, 1). *And shalt not be afraid of violence*. Verbs of fearing often followed (*from* of cause) by *ל* or *לִפְנֵי* (Lexx.). *Violence*, *כּוֹסֵף* (always, except here, *כּוֹסֵף*, fortasse proper contiguum *לשון*, Ges. Thes. s. v., the paronomasia with this latter word is to be observed), is any violence perpetrated by the strong against the weak, whether public violence of a conquering army, or mere private wrong by man on his neighbour, and even of the ravages of beasts (Hab. ii. 17). It is to be taken here of private violence. *When it comes*, *בָּ* temporal (Ges. 155, 2*c.*; Ew. 337), Job vii. 13; Is. xlviii. 2; Gen. xxiv. 41; Ex. xxi. 2, 7, 17, 22, 26. It will of course take perf. or imperf. corresponding to *quum* with indic. or subj. *nearly*.—V. 22. *Hunger*, *לָמַד* (again, xxx. 3; verb, Ezek. xvii. 7; root, prop., to bend, draw together, long for, be thirsty, hungry, etc.), is to be taken, not of national famine *לָמַד*, but of private destitution from private failure of crops, etc. *Thou shalt laugh*; “laugh” is an ill chosen word here, says Lee—and mildly suggests “smile.” *Thou needest not be afraid*, “*לֹא תִירָא*” different from *לֹא* (ver. 20), the latter is objective, merely stating a fact, the former subjective, throwing always over the clause the state of mind of the speaker as an explanation of it—expressing both the statement and the mental state of feeling or thought out of which the statement issued. As Ew. (Lehrb. 320. 1*a*) accurately puts it, “*לֹא*, like *μὴ*, denies only according to the feeling or thought of the speaker;” thou shalt have no reason to, needest not (Con.) fear.—V. 23. *For*, *כִּי* expressing the ground of statements in ver. 22. The parallel. requires 23*a.* to correspond to 22*a.*; for 23 as a whole corresponds to 22 as a whole, and 23*b.* to 22*b.*—of the beasts thou needest not fear, for the beasts shall have made peace with thee: leaving 22*a.* to square with 23*a.*, at hunger thou shalt laugh, for with the stones of the field thou shalt be in covenant. How then does a league with the stones of the field make the fear of hunger ridiculous? Many answers are given: there is a reference to stones as landmarks—they should refuse to move; his fields should never contract their bound-

daries—a meaning not pertinent, the question is one not of extent but fertility: or, the stones should rise and form a defence from hostile incursion around his field—equally impertinent: or, the stones usually obstacles to fertility (Is. v. 2; Matt. xiii. 5), should by covenant offer no hindrance to the abundance of his crops (Ew. and most mod.): or, not only the soil, but the very stones should be by divine energy empowered and under covenant and obligation to yield him corn and wine. Between the two last is little difference, although it is the part of an ally (עַל בְּרִית Gen. xiv. 13), as the stones are, not merely not to hinder, but to aid; and hence the last sense is to be preferred. The rigid connection between this clause 23a. and *hunger*, 22a. excludes the view of Mercier and Schult. who find the key in Ps. xci. 12 (dash thy foot against a stone). *Shall have made a peace with thee* הִשְׁלַחְתָּהּ perf. as fut. exact. (Ew. 135., Gesen. 126, 5c), thou needest not fear for the beasts, for (already, previously) they *shall have* entered into friendship, conf. Josh. xi. 19; Is. xi. 6; Hos. ii. 20; Ezek. xxxiv. 25.

Second. The *positive* blessings, health, posterity, long life (24-26). *So shalt thou know, i.e., feel*, in which feeling or consciousness of his security and the divinity of it, consisted the happiness, *vav*, of consequence, *so*. *That thy home is well*, tent = home. *Well* שְׁלוֹמִים as in queries for health, etc. (Gen. xliii. 27; 1 Sam. xxv. 6; "שְׁלֹמֶךָ 2 Sam. xvii. 3); the word is accus. of circumstance or subordination (Ew. 204 b2 and 296d. conf. note chap. i. 4; Ges. 118, 3). There is a fine opposition between אֹהֶל and גִּבְעָה, tent, *i.e.*, *home*, and *pasture*, the one is *well* (its inhabitants), the other *safe* (its flocks), the words exhausting all the man's possible havings and cares. *Thou shalt visit*, בָּקַרְתָּ may mean also, count, *muster*, *review*, his flocks. *And miss nothing*, אֵפֶסְדָּם *miss*, in its original sense, fail to find, find amissing; the sense *sin* gives no meaning here. The words express the prosperity of the man in and out under the divine blessing: his family is well, his flocks thrive.—V. 26. *So shalt thou come to the grave in ripe age*, בְּלֵךְ (again xxx. 2), determinate enough in sense, though obscure in derivation, connected either with בָּלָה, to be complete, etc., or with Arab. قَلِمٌ (Ew.) to be withered, shriveled, etc., in either case, extreme old age. *As a shock of corn is carried in in its season*, עָלָה go up, into the threshing floor (on a height), be *carried*, when fully ripe. The comparison is beautiful, its point lying in the *ripeness*, when death is no curse, but a

blessing; as corn is naturally then carried into the barnyard, so men are naturally then carried into the churchyard.—V. 27. The exhortation to Job to apply these thoughts to his own case and for his good.

(b) JOB'S REPLY TO ELIPHAZ (CHAP. VI., VII.).

Eliphaz thought to end the complaints of Job by urging that man dare not complain of God. Job defends his complaints, accuses Eliphaz and his friends of cruelty, and God of injustice. These three features form the three sections of this speech, which is decisive of the attitude Job assumes against the friends, and in regard to his afflictions. (1) The reply proper to the strictures of Eliphaz on his complaints, and their defence and unconscious renewal while defending them, vi. 1-13. (2) The expression of Job's sense of mournful disappointment at the attitude taken up by the friends, so different from what he securely looked for—their hardness and their injustice, 14-30. (3) A repetition and re-statement in more desperate terms of his case, as between him and God—the unexampled severity of his sorrows, and the gratuitous and unworthy persecution of him by the Deity, chap. vii.

1.

Ch. vi. 1-13. And Job answered and said :

Would God that my impatience were but weighed,
that my sufferings were laid with it in the balances together !

For they would be heavier than the sand of the seas,
therefore have my words been heated ;
For the arrows of the Almighty are in me,
the poison of which is drunk in by my spirit,
the terrors of God like an army assail me.

Doth the wild ass bray over grass ?
or loweth the ox over his fodder ?
Can that be eaten which is insipid and saltless ?
or is there taste in the white of an egg ?

My soul refuses to touch !
 they are as food which I loathe.

Oh ! that what I request might come,
 that God would grant what I long for—
 That it would please God to crush me,
 that he would let loose his hand and cut me off !
 So should it yet be my consolation,
 and I would dance for joy amidst his unsparing affliction,
 for I have not disowned the words of the Holy One.
 What is my strength that I should hope,
 and what can my end be that I should still be patient ?
 Is my strength the strength of stones ?
 or is my flesh brass ?
 Is not all help within me gone,
 and substance driven out of me ?

2.

14-30. Kindness from his friend is shewn to one in affliction—
 to one losing hold of the fear of the Almighty ;
My brethren have deceived me like a brook,
 like the stream of brooks that pass away—
 Which are turbid by reason of the ice,
 and in which the snow hides itself ;
 What time they wax warm they vanish,
 when it is hot they are consumed from their place.
 The caravans that go their way, turn aside,
 go up into the waste and perish ;
 The caravans of Tema looked—
 the companies of Sheba hoped for them ;
 They were ashamed—for they had been confident,
 they came thither, and were covered with confusion.
 For now ye are gone—to nothing,
 ye see a terror and are terrified.
 Is it that I said, Give to me,
 or, Of your means offer a bribe for me,

Or, Deliver me from the hand of an adversary,
 or, Out of the hand of oppressors redeem me?
 Instruct me and I shall be silent,
 and let me understand wherein I have erred.
 How forcible are upright words!
 but what is your reproving meant to reprove?
 Intend ye to reprove words,
 though the language of the despairing is as wind?
 But *ye* would even cast lots on the orphan
 and traffic on your own friend!
 And now be pleased to look upon me,
 I shall not surely lie to your face.
 Return, I pray, let there be no injustice;
 return again, I say, my cause is righteous.
 Is there iniquity in my tongue?
 is my palate unable to discern what is wrong?

3.

Ch. vii. 1-10. Hath not man a term of hard service upon earth,
 and are not his days as the days of an hireling?
 As a slave who pants for the shadow,
 and as an hireling who longs for his wages
 So am I made to inherit months of vanity,
 and wearisome nights are appointed to me.
 When I lie down, I say, When shall I arise and the night
 be gone?
 and I am full of tossings till the morning light;
 My flesh is clothed with worms and clods of dust,
 my skin stiffens and runs again.
 My days have been swifter than a weaver's shuttle,
 and are spent without hope.
 O remember that my life is wind,
 my eye shall not again see good,
 The eye of him that hath seen me shall look on me no more,
 thine eye shall be on me, but I shall be gone.
 The cloud dissolves and disappears,

so he that goeth down to the under world shall come
no more up,
No more shall he return to his house,
no more shall his place know him.

11-21. Therefore I also will not restrain my mouth,
I will speak in the anguish of my spirit,
I will complain in the bitterness of my soul!—
Am I a sea? or a monster of the sea
that thou settest a watch upon me?
When I say, My bed shall comfort me,
my couch shall ease my complaint—
Then thou scarest me with dreams
and terrifiest me through visions;
So that my soul chooses strangling—
death rather than these bones!
I loathe them, I would not live away—
away from me! for my days are a vapour.
What is man that thou shouldst magnify him,
and set thy mind upon him!
That thou shouldst visit him every morning,
and try him every moment!
How long wilt thou not look away from me,
nor let me alone till I swallow down my spittle?
Be it I have sinned in what I owe to thee thou Watcher of
men,
why hast thou made me an obstacle in thy way,
so that I am become a burden to myself?
And why dost thou not pardon my transgression, and re-
move mine iniquity?
for as it is, I must lay me in the dust,
and thou wilt seek me—but I shall be gone!

1. *Job defends his complaints and right to complain* (vi. 1-13).

The attack of Eliphaz on Job mainly turned on the unreasonableness and sin of complaining under the Divine dealing, seeing man was such, and God such, and chastisement always for one's

own sin. To all this Job has a *threefold* reply. *First*, ver. 2-4. His awful condition more than excused his complaints. His position was unnatural, unhuman, one in which a human being does not find himself, in contact with *God*—therefore have my words been vehement. His complaints were not weak nor querulous nor out of proportion to his sufferings; the disproportion was the other way, if both were but weighed together (2). His sufferings were infinite, measureless like the sand of all the seas, a burden unbearable (3). His words may have been violent, but there was cause; his position was one of awe and horror; he was in contact with the Divine, in hostile contact too; the Almighty (who maketh the heart soft) had assailed him, in the bitterest way, with poisoned arrows, with all the dark divine terrors—Could a *creature* in such collision do other than comport himself wildly?

Second, ver. 5-7. Job turns the argument on his adversaries. Instead of arguing that his complaints were extravagant, they ought to argue rather from the violence of his complaints to the awful nature of his troubles. So men argued with regard to beasts even. If *they* complain, it is when something is wrong with them. Does the ass bray over grass? Does any creature (even the most unreasonable and much less man) cry out when it is well (5)? And does not every creature complain when what is against nature and disgusting is thrust upon it as food? Can that which is tasteless be eaten (6-7)? Reasonable men might give a reasonable man credit for not complaining without cause, for not complaining violently without violent cause.

Third, ver. 8-13. To the exhortation of Eliphaz to repent, and the hopes he held out of recovery and renewed prosperity, Job answers by a new burst of despair, which, as well as his former (chap. iii.) he justifies by his utterly exhausted and necessarily dying state. These verses are not introduced by any particle, but rise suddenly out of the foregoing in a way exquisitely true to nature. The sufferer had been excusing (1-8) the violence of his complaints by the infinite burden of his sorrows, and is be-

trayed unconsciously into a survey of these sorrows : they are sands spreading away measureless and oppressive—sharp-stinging arrows dipped in a poison that rages like fire in his veins ; a beleaguering host of dark terrors led on by Jehovah himself ; loathsome food, at which his soul shudders and sickens, thrust incessantly upon him — he sinks himself among them, they gather about him, and realizing them with horrible distinctness, the spirit leaps convulsively out among them, and passionately demands relief and quittance in annihilation—Oh ! that I had my wish, that it would please God to crush me ! And its exultation at the thought of death is almost maniac—misery laughing at itself ; and it (annihilation) should be my consolation, and I would dance for joy in unsparing affliction (provided death were in it). And finally this delirious delight in the prospect of death becomes self-conscious and reflecting, and seeks grounds to justify and sustain itself and its courage. (1) There could be nothing in dying to damp or render dubious this joy, no reason to fear aught in death from God, for no offence had ever been offered him—I have not disowned the words (disobeyed the commands whether of revelation or of natural conscience) of the Holy One. (2) As this desire of death has nothing to damp it in *fear* of dying, so it has nothing to diminish it on the other side in *hope* of living. My pains are intolerable, human nature (unless brass or stone) could not endure them ; a renewal of strength is impossible, promises and hopes of recovery are frivolous and contemptible. What is my strength that I should hope ? and what can my end be (other than speedy dissolution through this fearful malady) that I should be longer patient ?

First. V. 2-4. Job's first argument of apology—he is in contact with the divine ; enough to occasion and excuse the wildest demeanour.—V. 2. *Oh that my impatience were but weighed.* ^{וְ} is chiefly used to express the opt. in cases where what is wished is hopelessly gone in the past, or not likely or possible to be realized in the present or future. In the former case the *perf.* is generally employed, Num. xiv. 2 ; xx. 3 ; Josh. vii. 7, etc., in the latter the *imperf.* Gen. xvii. 18 ; xxx. 34 ; the

present passage, etc.* (Ges. 155, 2*f.*; Ew. 329*b.*, 358*a.*) The construction of infin. *absol.*, is well known; before the finite verb, it intensifies the verbal idea, after the finite verb re-echoes and prolongs it (Ges. 131, 3*ab.*; Ew. 280, 312). *Vexation*, impatience, either the inner irritation or outward exhibition of it, or both, used here with express reference to what Eliphaz had said of it, v. 2. *My sufferings*, my calamities, ^{וְאִנְיָוֹן} Q'ri ^{וְאִנְיָוֹן} and so where the word occurs again xxx. 13, a spelling adopted by the K'thibh vi. 30. The primary signification of ^{וְאִנְיָוֹן} seems to have been to *gape* (*χάω*), open wide the mouth, breathe or pant. From this may be derived all the other meanings nominal and verbal. (1) A wide opening, chasm, abyss, trop. destruction, ruin; only in the plur. and generally of moral ruin except the above two passages of Job in sing. and of physical dissolution or calamity. (2) An open mouth indicates panting, desire, eagerness (in sing.) which again being conditioned by the object of desire may be either good or bad (Ges. Thes. s. v.), though the word seems to occur only in a bad sense (Hup. Ps. v. 10). *Were laid*, ^{וְאִנְיָוֹן} lit., that they would lift, or lay, the word indicating *heaviness*; the 3 plur. indef., as circumlocution of *pass.* (note iv. 19, Ges. 137, 3), and Dag-forte omitted with *sheva* as usual (note iii. 15, Ges. 20, 3). *Together* ^{וְאִנְיָוֹן} may refer (*a*) either to all the parts of the calamity (conf. x. 8), completely, fully, exhaustively weighed; or (*b*), it may include both the calamity and the impatience, the wish being that both were weighed against each other, laid in opposite scales to see which was greater (so Rashi, Ges., Ew., Al.). The last is the better rendering here, and is not open to the objection of Con., that it furnishes no appropriate answer to Eliphaz, whose charge was not of extravagant

* The word ^{וְאִנְיָוֹן} is likely contracted out of ^{וְאִנְיָוֹן} Arab. ^{وَأَنَّوَان}, and this in all probability from ^{וְאִנְיָוֹן}, Targ. ^{וְאִנְיָוֹן}, Syr. ^{وَأَنَّوَان}. The word is not an interjection originally, but a disintegrated, fragmentary verbal stem, ^{וְאִנְיָוֹן} to adhere, connect, combine. Hence (1) the word is a conditioning, connecting particle, like ^{וְאִנְיָוֹן}, *if*, if only, Deut. xxxii. 29; Judg. viii. 19; xiii. 23, etc. In this sense it generally implies that the thing conditioned or supposed is either impossible or unlikely, of course admitting either the perf. or imperf. and occasionally, instead of the latter, the imperative, Gen. xxiii. 13, or part. 2 Sam. xviii. 12; Ps. lxxxi. 14. (2) This conditional just like ^{וְאִנְיָוֹן}, etc., passes over into the meaning of an optative particle, *if only* = O that! with the same tinge of unlikelihood or impossibility of gratifying the wish and with the same double government (*perf.* or *imperf.*, or instead of latter *imperat.* or *part.*) as above. A stronger form is the compound ^{וְאִנְיָוֹן} (^{וְאִנְיָוֹן}, ^{וְאִנְיָוֹן}) Ps. cxix. 5; 2 Kings v. 3; Ew. 329*b.*

but of any and all complaint, for Job is not here replying to Eliphaz's whole charge, but only to the beginning of it (as was fit in the beginning of his reply), the charge of *unmanliness*, to which the words are an appropriate answer.—V. 3. *For they would be heavier* חֲמֵרָא בִּי, for *then* (if they were weighed), logical not temporal; the words form a common secution to לִי and its neg. לֹא לִי (Ew. 358), Num. xxii. 29; Gen. xliii. 10; 1 Sam. xiv. 30, sometimes varied by אֶצְרִי בִּי, 2 Sam. ii. 27, or without בִּי, Ps. cxxiv. 2, 3, 4. Occasionally this strong designation of the apodosis follows the weaker אִם, Job viii. 6; xi. 15 (Ew.). חֲמֵרָא mas., not agreeing formally in gend. with חֲמֵרָא, but generally the combined accumulated contents of this being considered nom. *Therefore have my words been vehement*, עֲלֵי penacute. *Three* derivations have been proposed of this difficult form. (1) לִיַע to swallow up, as E. V., etc. But to this are insuperable and innumerable objections, e.g., the meaning is not to the purpose; Job does not apologise for his words sticking in his throat, for being *choked* and unable to utter from the intensity of his grief, but for the violence and wildness of his words. Then further, the *passive* sense, *are* swallowed up, cannot be drawn from the word which is active (Obad. 16 and *Casp.* in loc., where the word is parallel and intensive of חֲמֵרָא), and so in Syr. (2) לִיַע to babble (עֲלֵי) Arab. *temere locutus est* (Ges.). It is no objection to this derivation that the word is penacute, which may be due to the influence of the pause. But it is an objection that (as Fürst urges Hand W. B.) חֲמֵרָא cannot well be conceived nom. to a verb of such signification; and Job would hardly admit that he had been babbling in chap. iii., or speaking rashly; he would concede vehemence of manner though not viciousness of meaning. (3) We have thus no refuge but in the meaning proposed by Schultens, *be hot*, עֲלֵי (Arab. med Waw,).—*therefore are my words inflamed*. This sense admirably suits the following, *for* the arrows, etc., the *poison* (heat) of which my spirit drinks up. The fire of the divine affliction went into his spirit and cast out fiery words—inflamed him and made his speech inflammatory.—V. 4. *For the arrows*. In strict logic the order is: the arrows of the Almighty are in me, therefore are my sorrows heavier than the sands of the seas; my sorrows are heavier than the sand, therefore have my words been vehement; בִּי in 4a. justifies properly the assertion in 3a., while 3a. justifies 3b., but no doubt 4a. is meant partly to justify and explain the whole of ver. 3. The emphasis lies on *Almighty*, the

arrows of the Almighty, there was enough in that fact, in the awful nature of his adversary, to account and more than apologise for all his madness. The image of God as a warrior is not uncommon, and His afflictions as arrows or darts. There is a climax: Job was filled with arrows,—arrows of the Almighty—poisoned arrows of the same. *The poison of which*, etc., רִיחִי is indeterminate as to its case whether *nom.* or *acc.* Some prefer: the poison of which *drinketh up my spirit*, רִיחִי *acc.*, a meaning that would account for Job's prostration, the poison of God's arrows was like a burning heat that dried up and drank in his spirit. It was rather, however, his violence and vehement recrimination against God which he has to excuse; impetuosity, not impotence, has to be accounted for. It is thus better to make *spirit* *nom.*, the spirit drinks in the divine virus, which works potently as divine poison will, excites, inflames, maddens the spirit. *The terrors of God assail me.* These "terrors of God" are not the spontaneous terrors that surround God whenever a human soul conceives Him as such, rightly or wrongly; but the conscious voluntary terrors which He actively originates, which He gathers from the ends of His dominion and the outlying posts of His power, and marshals like a sable infinite host against Job. יַעֲרִכֵנִי *Kal* (not *hiph.*) array themselves against me, suffix for more usual יַעֲרֵךְ; the form is *pres.*, Job sustains not an assault but a siege.

Second. V. 5-7. Job's second argument: The very strength of his complaints shewed the strength of his sorrows. Job puts his argument in various ways; first positively: *Does the ass bray over fodder?* Having what nature demands does any creature complain? Then negatively: *Can that be eaten which is tasteless?* Does not every creature refuse with disgust what is against nature, and cry out in such circumstances? Third. The last idea applied: Job's sores and his sorrows were unnatural food thrust upon him, his soul loathed and refused to touch them, they were like disease, putrefaction in food. That the word לֶחֶם (*6a.*) cannot here refer to Eliphaz's speech, which Job would characterize as insipid and senseless, but to his own sufferings which he compares to insipid food that the soul nauseates, is plain for many reasons: (1) From the connection; Job is defending his complaints, and naturally must be saying something to apologize for them. (2) There is no doubt that ver. 5 has reference to Job's sufferings and comportment under them, it excuses him by analogy—his lamentations

could not be causeless for no creature, even the most irrational, complained causelessly. (3) The allusion in ver. 5 to *food* is carried out in ver. 6; the lower creatures even do not complain over their natural food (5), but any creature (and so I) will feel repugnance and turn away from unnatural meat when offered to it (6). (4) Reference to the character of the friends' pleading comes in later, ver. 25 foll., and it would disturb the harmony of the passage to introduce it here. And indeed in the chapter little at all is said of the *nature* of the friends' arguments. What Job is occupied with in this chap. is the fact, crushing and overwhelming (ver. 14, etc.), that they were arguing against him at all. He has no heart or composure to examine the nature of their arguments. They considered him guilty and that was enough—how they supported their opinion he does not meantime care.

V. 6. *Insipid and saltless*, תָּפֵל and מְבֵל־מֶלַח are in apposition, and both refer to the same kind of thing, but the one is not *modal* of the other, as if the query were, Can that which is insipid be eaten without salt? implying that it could be eaten *with* salt; the meaning is, Can that which is insipid be eaten? is it eatable? is what is saltless eatable? Around the next clause much uncertainty hangs. The laying down of one principle or two will clear off some of the obscurity. The parallelism is very exact—מֶלַח in 6a. corresponds to טַעַם in 6b.; so תָּפֵל etc., in 6a. to רִיר-חַל' in 6b. Further, *eaten* is to be taken literally (though of course with an understood application) of physical eating, and תָּפֵל literally of something physically insipid, therefore common sense and the parallelism require that טַעַם and רִיר corresponding to these two words should be used also literally and physically. This principle at once sweeps away such interpretations of טַעַם as "sense," it must mean *taste*; and of רִיר as "drivel," it must mean physical mucus of some kind; and of חֲלֻמוֹת as "dreams" or *dotage*. The translation—is there sense in *the drivel of dreams* (R. Y. in Journal of Sac. Lit.), is a notable specimen only of that same. The signification of רִיר is sufficiently plain, it means saliva, *slaver*, 1 Sam. xxi. 14, capable of transference to any mucus or slime, to be more narrowly conditioned by חֲלֻמוֹת. This last may (1), and most probably, be another form of Chald. חֲלֻמוֹן the fat, vital part, *yolk* of an egg (חֲלֻמוֹן to be *fat, strong*, etc.), so "רִיר ח" will be the saliva about the yolk, *i.e.*, the slime or *white of an egg* (so Targ., Talm., Rabbins, Ew., and most moderns). (2) The

word has been supposed to mean somnolency, dreaminess, *insipidity*, hence transferred, any insipid herb, *purslain* specially (so appy. Syr., Arab., followed by Ges.), *purslain broth* (Brühe) or mucus—a meaning not bad though much less distinctly authorized. (3) The word חלב may = חלב to be white, and חלבית mean *clotted milk* (Arab. hālūm), curds, etc.—is there any taste in the whey of curds (Lee, preferred by Fürst, H. W. B. s. v.). Tradition as well as modern opinion are almost unanimous for the first. Any other sense attained by change of vowels is, on account of this very change, not for a second to be entertained.

V. 7. Great variety exists also in the translations of this verse. (1) Some supply נפש at the beginning נפש נאמה נפש What, or the things which, *my soul refuses to touch, they* (these very things) are my loathsome (daily) food. Such an ellipsis of the rel. is somewhat harsh, however, and the sense afforded is rather tame and quiet. (2) The first clause is better taken as an exclamation of disgust and recoil—*my soul refuses to touch!*—the object not expressed, which leaves 7b. still the subject of uncertainty. נפש נאמה most naturally means, *disease in my food*, what is disgusting, something loathsome in, attaching to my food (Ew., Fürst, Al.). It may also mean, *my loathsome food* (Ges. 106, 1 Rem. 1), food which I loathe (Con.). נפש They, refers not to food as a metaphorical designation of sufferings, but to sufferings described by a comparison with food (agt. Hahn); *they*, my sores, my sufferings are as loathsomeness in my food, or as food which I loathe. The last is the more accurate. Job compares his sufferings to loathsome food, not to something in his food which made it loathsome. Can that which is insipid, disgusting, be eaten? Can I patiently endure and accept such loathsome malady as I am afflicted with?—my soul revolts from it, it is as food which I loathe.

Third. V. 8-13. The convulsive and instinctive effort of the soul to rise out among its troubles into which it feels itself sinking—my soul refuses to touch! Would God that I had my request—extinction, and so relief. Oh! that my request might come! אִם a common formula of wishing, the optative power lying in אִם and the usage not unknown in other languages. The commentators refer to Virg. Georg. 2, 488, quis me sistat = utiman sisterer (Ges.), Aug., Confess. 1, 5, quis mihi dabit acquiescere in te, etc., conf. Num. xi. 4; 2 Sam. xxiii. 15; Ps. iv. 7. Most common is the usage with אִם, the government of which

is as below.* *Request* 'תִּשְׁאַל somewhat irregular from 'תִּשְׁאַל; similarly Ps. cvi. 15, but regularly elsewhere, conf. the contraction, 1 Sam. i. 17. *Come, sc. come to pass*, 1 Sam. ix. 6. *What I long for* 'תִּקְוֶה *my hope*, Hupf. (specimen pp. 7, 8) contends that the word does not mean hope in general, but *spem futuræ vitæ et felicitatis cladī superstitis*, and recommends 'תִּקְוֶה here. But (a) even were the usage undisputed, it could not in defiance of all MSS. and authority displace 'תִּקְוֶה here, for "a special application of a word, however frequent, cannot be regarded as excluding its use in a more general sense" (Con.); and, (b), the universality of the usage cannot be established. Job xi. 20, is decidedly against it, and Ruth i. 12, the word refers to the mere hope of again having children (Bertheau in loc. s. 241).

V. 9. לֹא־יִי is not subordinate (under 'תִּקְוֶה as the contents of this) to the optative formulas of 8, but rather co-ordinate, in keeping with the looseness of Heb. Syntax. Then 'תִּי is co-ord. to לֹא־יִי and to לֹא־יִי יִבְרָאֵי יִי subordinate, just as 'תִּי is subordinate to 'תִּי—*please to crush me, let loose his hand to cut me off, vav* expressing the issue in either case.—V. 10. More troublesome is it to discover the force of 'תִּי. The formula may have *three* shades of meaning; (a) expressing optative, Oh! that I might still have consolation. The connection repudiates this meaning; (b) expressing *design, in order* that I might have yet consolation; (c) expressing *result, so* should I have yet consolation, and it should be yet a consolation, etc. From the parallel passages, Job xiii. 5, xxi. 2, the meaning (c) is undoubtedly the right one. Would that God would please to crush me, and *so*, or and it (this

* (a) With *nouns*, which as a verb it puts in the accus. Judg. ix. 29; Deut. xxviii. 67; Ps. xiv. 7; liii. 7; lv. 7. If the connection require there may be two nouns both in accus., Num. xi. 29; Jer. viii. 23. Instead of single noun may appear infin. cons., Ex. xvi. 3; 2 Sam. xix. 1, of past events wished undone. To the case of the double noun belongs no doubt the cons. Job xi. 5, 'תִּי 'תִּי אֱלֹהִים דָּבָר which Ew. quietly gets over by reading "אֱלֹהִים דָּבָר (Lehrb. p. 704). The word דָּבָר must be considered as *modal* of 'תִּי, as the *condition* in which God is wished to be, as that to which he is wished changed, comp. Jer. viii. 23, the *infn.* as equivalent to a *part.*, Roorda, Syntax, p. 338. (b) With *verbs*. Some parts of the verb being mere nouns their government agrees with (a) above—the *infn.* const. ut sup., the *part.*, Job xxxi. 31, 35. With finite forms the result should always be introduced by *vav* of apodosis, generally with *imperf.*, Job xix. 23; often, however, the verbal consciousness of the formula is lost, and being felt as a mere optative particle *vav* falls out, Job vi. 8; xiii. 5. Only with verbs whose *perf.* expresses a *state*, is that form used to exhibit the sequence or terms of the wish,—with or without *vav*, Deut. v. 26; Job xxiii. 3 (Ew. 329c, Gesen. 136).

crushing and extinction) would be a consolation. This at once settles the dispute as to the nom. to וְהָיָה whether it be what goes before, or what comes after, viz., the clause for *I have not disowned the words of the Holy One*; it is what goes before, the extinction of Job at the hand of God is the only solace he seeks or is capable of (agt. Hup., etc.). Death is the consolation Job desires, the consolation he is *still* capable of; hence עוֹר with ghastly pathos, refers to Job's wretched condition: I am capable of solace still, for all my dreary condition, I am yet susceptible of consolation, in death. *And I would dance for joy* וְדָנְסָהּ *vav* simply copulative, its word parallel to וְהָיָה . Were Job to be cut off, it would be his consolation, the cause of extravagant delight to him. Schultens long ago hit the true derivation and sense of דָּנַס when he compared Arab. صَلَّى to *paw the ground, to leap, prance* as a horse, to dance with delight. So already in the main point, Sep. ἁλλομαι (αλλ-ομαι , *sall-io, salt-are* דָּנַס) and perhaps Chald. For a full discussion of now antiquated views, see Schlott. Comment. in loc. s. 239-242. *In unsparing affliction* לֹא יִחַסֵּבֶלְךָ is a relative clause, יִחַסֵּבֶלְךָ omitted, affliction that spares not, *unsparing affliction* (Nordh. § 1064, 2. Omission of rel. fully illustrated, *ibid*, § 907 foll.). וְהָיָה *fem.*, elsewhere וְהָיָה (conf. note, iii. 4, on וְהָיָה), but the *mas.* יִחַסֵּבֶלְךָ not surprising (note, chap. iii. 24, conf. Gen. xv. 17; Lev. xxv. 5; Is. xxi. 2, etc. See a multitude of instances, Nordheimer, § 755). *For I have not disowned*; this last clause is a fine touch of reflection. He would dance for joy amidst unsparing pain, provided it were final, ending in death; the only thing that could damp his joy would be the fear of meeting God. But of this he has none; he will meet him fearlessly, for he has denied (in thought or practice) none of his commands—the meeting will not be one of terror, but of rapture.

V. 11-13. Further justification and foundation of Job's joy in anticipated sudden death, viz., the hopelessness of ultimate recovery, and the certainty of finally and soon succumbing to his horrible malady. There would be no bar to his extravagant delight in death, for (10c.) he had in dying no *fear*; there would be no drawback in it of regret, for (11-13) he had in life no *hope*. *What can my end be*, וְעַד מָה אֶעֱלֶה *my end*, *i.e.*, what other end of life can I expect, or when can I otherwise expect it, than from this cruel malady, and speedily. Recovery is out of the question. *That I should be longer patient*, וְעַד מָה אֶעֱלֶה (not to be confounded with וְעַד מָה אֶעֱלֶה *prolong my life*) *prolong my patience, still bear*

up in patience and hope of ultimately rising above my troubles. The words form an apology for the impatient outburst and cry for immediate dissolution, ver. 8-10 and chap. iii.—V. 13. *Is not my help from myself gone?* lit. *is it not, that there is no help of myself in me?* meaning is not all help from myself, all natural (vis naturæ) power of rallying and recovery quite departed and exhausted. The particle אֵין is equivalent in sense to אֵין־לִּי , Num. xvii. 28 (Nold. partt. p. 225; Ew. § 356), although the reason why it is so is obscure. The expression might be elliptical referring back to ver. 11, אֵין forming the interrogation, and אֵין the concession. Should I be longer patient, when my help within me is gone? (Hahn, Hirz., etc.). Whatever the origin of the phrase, the usage is certain from the passage in Num. See the subject fully discussed, Schlott. p. 243 folg. *And resource driven away from me*, or driven out of me. The parallelism אֵין־לִּי־עֹז self-help, personal, whether physical, as chiefly here, or mental power of rallying, requires אֵין־לִּי־עֹז to be used also of personal resource, substance, innate and remanent strength, admitting the possibility of recovery. There is no ground in the language for translating directly *recovery* (Con.), much less the impersonal *Rettung* (Hahn, Hirz.) (conf. note, chap. v. 12), the man struck at the root of all hopes which Eliphaz threw out grounded in repentance or aught else, of recovery and restoration, not by saying that *recovery* (which is a thing in the *second* degree) was driven away from him, but that the possibility of it, anything which could spring and be matured into health again, all inner strength and resource—the very base of recovery—was driven away or out of him.

2. *Job's mournful disappointment at the attitude taken up by the friends and pathetic chiding of their harshness and injustice (v. 14-30).*

The connection and course of thought of these verses is plain enough, though scarcely so regular as to be representable in distinct divisions. In the preceding verses Job began by answering the attacks made on him by Eliphaz, and while defending his complaints, he realizes anew his troubles and falls again into his complaints with double bitterness and despair. But suddenly he realizes what he is doing, what this defence and

its necessity implies. In the former verses the charges (from whatever quarter they came) alone occupied his attention and he hastens to repel them; but now the thought rushes into his mind *whence* the charges come—his friends misunderstood him: in his terrible collision in darkness and doubt with the un-speaking nameless (Gen. xxxii. 25) Being he was alone—absolutely, for the Father was against him, and when one is losing (עֲזָבִי ver. 14) hold of God, he sorely enough needs a human hand to grasp, and the sufferer's pathos is overwhelming, when he sees God and man alike estranged—To one in despair and losing hold of the fear of the Almighty kindness is shewn by his friend, but *my* brethren have deceived me like a brook! We have thus: *First*. The negative side—the failure of the former friends to sympathise, and the exquisite image in which this failure and defection is embodied, a picture of wonderful exactness and expressiveness—brooks turbid from ice, rolling in full and tumultuously noisy tides—the former loud professions of the friends; in winter—when help abounded and was little wanted; their sudden contraction and disappearance—the drying up of the friends' sympathies and help; in the season's heat—in trouble when aid was most in need; the travellers' confident assurance of finding the streams they had so lately seen, still flowing—Job's confident hope (from memory and from human instinct) of sympathy and consolation; the consternation of the caravan and its destruction when it goes up into the waste and finds no water—the sad collapse of Job's hopes and the sinking of his heart for regret and despair (ver. 14-21). Coupled with this defection and failure of the friends there is the unreasonableness of it. It was not much Job asked of them—and there is cutting sarcasm in his words when he tells them that their unnatural conduct would have been intelligible and excusable had he asked anything from them; he did not expect their friendship to stand that test, but a few words of condolence did not seem too great a draft to make upon them (ver. 22-24).

Second. The positive side of the friends' conduct—their unjust

suspicion and treatment of Job : (a) In attaching to him a guilt which they could not substantiate (24); (b) in unworthily laying hold of every rash syllable he uttered—though by common human consent and practice, “the words of one in despair go for (are considered) wind” (25, 26), all the while forgetting the real magnitude of his sorrow and the tremendous problem with which he was engaged. And his bitterness goes over from indirect sneer to open invective, when he tells them that the hardness and heartlessness they had shewn were such, and they themselves were men of such character, that they would cast lots on the orphan and traffic on their own friend (27).

Third. Job’s challenge to the friends in the matter of his guilt : (a) To look into his face and say whether he was a man likely to lie in their teeth (by denying sins of which he was conscious) (28), or if his moral sense (*tongue, palate, Gefühl für’s Sinnliche sondern auch für’s Sittliche. Vaihinger*) was so blunted as to be unable to distinguish right from wrong, in the divine inflictions on him and hard usage of men on earth (30, chap. vii. 1). (b) To seek elsewhere and otherwise for a solution of his troubles, than in their theory of his fancied guilt (29), and not outrage him by their unfounded suspicions and insinuations.

First, the failure of the friends in the time of Job’s extremity (ver. 14-21), and its unnaturalness (22-24).—V. 14. Much difference of opinion has prevailed on this verse, and very needlessly. It is evident that the words in ver. 14, דָּבָר etc., form a statement of which the antithesis commences with ver. 15. יָדָע : to him who is in affliction pity is shewn by his friend, but *my* brethren have deceived me. Thus 14b. is parallel to 14a., containing the same idea more fully carried out. The simplest of all constructions is to supply וְיָדָע or וְיָדָע at the beginning of 14b.; to the afflicted, and to him who is forsaking (ready, like to forsake) the fear of the Almighty, pity is shewn, etc. וְיָדָע has the same subject as דָּבָר , the participial construction passing over as often (Ew. 350b.; Ges. 134; Rem. 2; Nordh. 1036, 2b.) into an imperf. Is. v. 8; 1 Sam. ii. 8; Mic. iii. 9; Ps. lxvi. 7; Job ix. 7; xii. 17, 19; Prov. ii. 14. Job describes his condition doubly, (1) דָּבָר (from $\text{דָּבַד$ *haud pauci Codd. plene legunt דָּבָר, Ges. Thes. s. v.), melting away,*

consuming; his physical condition and perhaps also as regards his mental powers of endurance and hold on moral principles. (2) יָעֹבֵב his religious condition, forsaking (best imperf., though *fut.* ready, going to forsake is quite tolerable) the fear of God. Other interpretations fail to produce reasonable meaning, *e.g.*, *otherwise* (if not) he will forsake; a meaning of † not authorised, though after a negative it may occasionally be so rendered in Engl., Ps. li. 18; lv. 13; or, *even should he forsake*, a fine sense in itself: to the afflicted pity should be shewn even should he forsake the fear of God, in any case, and in whatever religious mood, but my brethren have deceived and abandoned me. Still this is less to the point. Job would not admit that he had forsaken, rather that he was forsaking, in danger of forsaking the fear of the Almighty. Any consn. making לַיְהוָה subject to יָעֹבֵב is quite inadmissible. The prep. in לְמִם does not express so much what is *due*, pity is due to the afflicted, as what is actually given in affliction. Job's friends failed not in giving what was due, the world, and even friendship, often does, but in giving what was actually and always given. הַחֶסֶד a word embodying all the kindly affections and their exhibition.—V. 15. *My brethren*, first, and strongly emphatic. A *brook*, נַחַל the torrent overflowing in winter and dry in summer. *That pass away*, יַעֲבֹרוּ pausal for יַעֲבֹרֵי, a relative clause, אֲשֶׁר to be supplied. Of course it is not the friends (E. V.), but the brooks that pass away, the tense being *imperf.* of general experience, not *pres.* of single unfinished action. אֲשֶׁר to pass away, *disappear*, Job xi. 16; also to *overflow* the banks, Is. viii. 8; Jer. v. 22 (Ges. Thes. s. v. 5), in which sense Ew. less aptly takes it here. There *is* a reference to the loud and noisy profession of the friends in former days, but that reference lies in ver. 16.—V. 16. *Which are turbid* (E. V. *blackish*, an unfortunate diminutive here). קָרַר to be dark, *black*, troubled, *from the ice* melting in them. הַיָּם the vowel *i* an old connective (construct.) vowel seen still in many compounds, as מַלְכֵי־יָם (Ew. 211, Ges. 90). *In which the snow hides itself*, lit., in them, אֲלֵימֵם poet. for אֲלֵיהֶם, a *preg.* const. (Ges. 141) comes down upon and hides itself in them. Hides itself, that is loses itself, falls in—a moment white, then melts for ever. The reference is to the great masses of snow falling or slipping off the mountain sides and *rolling* into the stream, though there is no reason to assume (with Stickel) אֲלֵם as = אֲלֵל, אֲלֵל to roll.—V. 17. *What time they was warm* אֲשֶׁר is in const. state אֲשֶׁר to be supplied, like יָרַח אֲשֶׁר,

Ps. iv. 8 (Ges. 123, 3b., Ew. 332c., Jerem. 36, 2). יָרֵבִי *hap. log.* pual. יָרַב not connected with יָרַב Syr., *to narrow*, but with יָרַבֿ Ezek xxi. 3, אָרַץ, אָרַץ *to burn*, be hot, etc. *They vanish* נִצָּתוּ pausal; the *perf.* um die schnell vollendete Verwandlung zu malen Ew.; so יָרַבֿ 17b. *When it is hot*, the suffix in יָרַבֿ (infin. const. חֵם of חָם with 3 sing. suff.) has no reference to אֶת or שִׁשִּׁי understood, but is used impersonally, when *it is hot* (Ew. 295a.); the expression is parallel to אֶת יָרַבֿ in 17a.—V. 18. *The caravans that go their way*, lit., caravans of their way, that is, that go near where these streams flow, אֶתְרֵחוֹת const. and suffix יָרַבֿ referring to *brooks*. The word אֶתְרֵחוֹת cannot mean *ways* here, as it cannot in 19a. Neither is there any reason to read אֶתְרֵחוֹת *absol.* state,—*the caravans make a circuit as to their* (the caravans') *way*; “the Masorites saw a more significant connection, viz., that the caravans were accustomed to direct their own course by that of the streams,” Con. *Turn aside*, יִלְפָּתוּ *niph. reflex.*, move themselves about, go out of their direct route to find the streams. *Go up into the waste and perish*, subject, the caravans; *go up*, אֶלְעָה *to go* further inland, also here as the search was for mountain streams; *waste* הַחֵרֵב the desert, literally. The tenses are present because the scene is depicted from imagination’s eyesight.—V. 19. *The caravans of Tema looked* תִּמְנָה Gen. xxv. 15; xxxvii. 25; Is. xxi. 14; Jer. xxv. 23. *The companies of Sheba hoped for them*, note, chap. i. 15.—*They were ashamed for they had been confident*, for יָּ not *that* or because, as if their shame had been on account of their confidence; *shame* expresses the feeling and manifestation of disappointment, they were ashamed because they found no water, *for* they confidently expected it, and the higher their confidence the deeper their disappointment. חָטָּא a fine idiom; the writer first describes the general conduct of a class and then fastens upon an individual and connects the detail with him—they fled, every man (fled) to his tent, etc. This explains the use of the 3 sing. indetermin., which is the usage here, and we might render *for there had been high confidence*. *Thither* הָיָה the *fem. suff.* for *neut.* and general, referring to the brooks; the caravans reached them, their usual beds, and finding them gone were confounded.—V. 21. *For now ye are gone to nothing*: for יָּ referring back to, and justifying the comparison in ver. 15—like a brook, the intermediate lines being descriptive of the brook and its mode of deception. *Nothing* אֵין as substantive, Dan. iv. 32, conf. similar use of אֵין Job xxiv. 25. Many

MSS. read לִי which if it be not merely another way of spelling לָא (1 Sam. xx. 2 ?) might refer to לָא ye are become it, like it—a miserably feeble sense; and several ancient verss. read לִי (So Ew. 296*d*. and not. in loc.) to me, ye are become so to me. The second clause explains how the friends had become as nothing—*Ye see a terror and are terrified*, the paronomasia between תִּירָאִי and תִּירָאִי is to be observed. The terror was Job's deplorable and ghastly condition, which, when the friends saw, instead of helping, they retreated and contracted like the brook, only adding to it by their unjust suspicions.

V. 22, 23. This conduct was unreasonable, for Job had not put their friendship to the *experimentum crucis* of asking aught from them. *Was it that I said הֲבִי was your failure because I said ? that would have excused it no doubt. Give me הֲבִי only in imper. in Heb., regularly יִהֵב in Chald., Syr. Substance פֶּחַ opes as often, Prov. v. 10. שִׁחֲרִי (einmal, Ew. 46*b*. and 226*d*.) for שִׁחֲרִי keeping the first vowel as in regular verb. (Green 119, 4).*

Second. V. 24-27. The positive side of the friends' conduct—their unjust and unfounded charges of guilt (24); and ungenerous fastening on mere hasty words (25, 26), shewing such captiousness and baseness that they might be expected even to make a traffic of their nearest friend (27).—V. 24. *Teach me, shew me the sin, prove it, with which ye charge me.* Eliphaz had made no charge, but under his whole harangue there lay concealed the conviction, and covert expression of it, that Job was a grievous transgressor; and Job knew it and exclaims, *Prove it against me! Wherein I have erred הֲוִי is accus.*—V. 25. *How forcible are upright words.* The root קָרַץ is well known and its meaning perfectly ascertained in the language. The *niph.* Mic. ii. 10 קָלְלָהּ וְקָרַץ קָלְלָהּ נְמָרָצָת, *i.e.*, gravissima (Ges.), 1 King ii. 8, קָלְלָהּ וְקָרַץ a vehement cursing. The *hiph.* Job xvi. 3, מֵהֲוִי־מִרְיָצָה what provokes thee, embitters thee to reply. The *rad.* signification is either that of *strength* (Qimhhi) or *acerbity* (Ges.), and in either case the transition to moral force, pertinency is easy. *Words of uprightness*, mean of course, upright words, honest speech, plain dealing or reproof (when it is needed). Job desires nothing more or better than to be honestly taught and reproofed, but dishonest insinuation of guilt or dishonorable distortion of despairing words (which by common human consent go for wind), he feels a hardship on him and an act of baseness in them. This explanation renders needless on the one hand, that of Ew. Fürst,

etc. (after Targ. Rashi and 1 MS.), *how sweet*, etc. צָרָה = צָרָה Ps. cxix. 103, a signification very good in itself and very near the above, though unauthorized and unnecessary; and various explanations on the other hand which restrict the expression *upright words*, to what Job had uttered, chap. iii., or was now uttering regarding his own innocence in all sincerity and truth,—*how are words of sincerity distasteful* (צָרָה = Arab. مرض to be diseased conf. Germ., Krank, and Kränken, the last a sense which would suit Job xvi. 3 well), *i. e.*, disagreeable to the friends. *But what is your reproof meant to reprove?* יוֹכִיחַ *fut.* will reprove, meant to reprove; *your* מִפִּיךָ from you, a stronger, somewhat sneering circumlocution for the suffix. הוֹרֵתוּ infin. absol. very rare as *subject*, Prov. xxv. 27 (Ew. 240a).—V. 26. *Intend ye to reprove words*, emphasis on *words*, which stands first, in opposition to deeds or acts, because the friends had ungenerously and captiously laid hold of Job's language in chap. iii. as impious. This superficial and disingenuous conduct is in opposition to the formula יִשְׁאֵר יִשְׁאֵר in 15, the friends' reproof lacked the quality of יִשְׁאֵר in falling upon mere despairing words which go into the wind and are and ought to be no more heard of. *Though the language of the despairing is as wind* וְגַלְיָהִים וְגַלְיָהִים *while* to the wind, when, though, etc. The prep. ל may express *where* the words go—into the wind, and are carried away by it and for ever dissipated; or, *what* the words are or considered to be, *for, as* wind, what they become,—idle, meaningless, not to be closely criticised and made a ground of charging heresy or impiety upon.—V. 27. *Ye would even cast lots on the orphan*; their conduct in Job's case justified the imputation to them of any amount of hard-heartedness and baseness. תַּפְסִילֵי *hiph. fut.*, *would cast* (וְתַפְסִילֵי) understood, a common ellipsis, 1 Sam. xiv. 42, and *traffic* פָּרַחַת as Job xl. 30, and common with *acc.* in sense of *buy*, Gen. i. 5; Deut. ii. 6; Hos. iii. 2, etc. The ellipsis of תַּפְסִילֵי etc. *pit*, with פָּרַחַת to *dig* (E. V.) is extremely harsh and much less pertinent; on imperf. in this sense, conf. Job v. 8 (Ges. 127, 3d.)

Third. V. 28-30. Job's appeal to the friends to consider him whether he was such a man—so far gone in pravity and moral confusion—as to assert his innocence to their face, if guilty; and to seek some other explanation of his sufferings than the guilt to which they supposed them due.—V. 28. *And now be pleased to look upon me*, that is, be so good as look into my face and judge for yourselves, whether I am such a man as would speak falsely in your faces. The construction of

two verbs in similar forms, two imper. (two fut. etc.), is not uncommon (Ges. 142, 3, Ew. 285*b.*), 1 Sam. ii. 3; Jer. xiii. 18; Hos. v. 11; vi. 4; Judg. xix. 6. *I shall not surely lie to your face.* The word **אֶפְסָר** has been very differently understood: (1) interrogatively (Ges. 153, 2; Ew. 324), *shall I lie to your face?* (2) in the common sense of *if*, in which case the first clause contains the chief proposition—*it will be to your face* (before you, patent, evident to you) *if I lie*, if I speak falsely. This sense is not suitable because, if the friends had not already perceived his innocence they were not more likely to discover it now; and the formula **אֶפְסָר לְפָנֶיךָ** (chap. i. 11; ii. 5) has rather the signification of *to one's face*. (3) The particle may have the usual sense in *oaths*, of an asseveration (negatively) chap. ii. 5, note—*I shall not surely lie to your face.* This is in all senses the preferable rendering.—V. 29. *Return, I pray* **שׁוּבוּ** (Sep. read **שׁוּבוּ** *sit kadisare*), the meaning is, renew your investigation of my case, go over it again on other principles and presuppositions. *Let there be no unfairness* **אִי־צְדִיקָה** iniquity, that is, unjust and unfair presupposition of guilt on Job's part at the outset—let there be no vicious method or principle adopted to begin with which must *distort* the investigation and bring out an unfair result. *Return again I say*, the Q'ri **שׁוּבוּ** must be here adopted as a correction of an early error of transcription in the K'thibh **שׁוּבוּ**, which could only be infin. cons. with suff., *my return*, *i.e.*, and I will return, also again go over my case (const. chap. ix. 27), but Job had no need to go over his case, the friends alone had started on false principles. Few will agree with *Gleiss*, though many will smile at him, when he considers the words as addressed by Job to his wife—return again thou, in whom (the knowledge of) my justice, innocency is (Beitt. s. 12), *Renan* thinks (appy. also Sep.) that the friends, stung by Job's reproaches (ver. 27), had made a movement to retire. *My cause is righteous*, Heil. *adhuc causa mea justa est* **צְדִיקָה** used indefinitely, the *fem.* for *neut.* (chap. iv. 5, note; vi. 20). I am righteous and on fair investigation my righteousness will appear. Unnecessarily Ew., Con., Al, against the accent. attach **עוֹר** to this final clause.—V. 30. *Is there iniquity in my tongue*, **אִי־צְדִיקָה** here means, perversity or confusion of moral standard; tongue, as organ of taste of course used (like *palate* 30*b.*) of organ of moral discrimination. Job asks whether his moral sense was perverted, so as not to be capable of moral discernment? *Or cannot my palate discern wrong?* palate

parallel to tongue, morally; *wrong* לַחַיִּי physical evil as well as moral; to discern wrong is to discern between right and wrong (as already Mercer, in Schult.). The only question is, Does Job refer to ver. 28, or to chap. vii. 1, etc., to himself as so morally confused that he would speak what was false in a man's face, either not knowing the difference between truth and falsehood or though conscious of the falsehood; or whether to himself as so blunt in his moral sense (which he strongly denies) as not to perceive wrong, and violent unrighteousness (in the moral government of the universe) in his present afflictions? The latter is no doubt the true reference, all tautology being thus avoided, and לַחַיִּי referring back to chap. vi. 2, and furnishing—as the calamity and unjust wrong inflicted on Job, by the Ruler of men—the transition to the question, chap. vii. 1—Has not man a time of hard service on the earth?

3. *Job's soliloquy over his sorrows, and statement of his case as between him and God, with violent appeal and remonstrance with Him over his rigorous treatment of him* (chap. vii.).

The chapter rises quite naturally out of the final verses of the preceding. The two thoughts there were, that the friends ought to proceed to consider and judge Job's case on other grounds than their hypothesis of his sin, which was false; and that he surely knew himself best and whether the divine treatment of him was just or not, which it was not; nay (he proceeds, ch. vii.), the divine treatment of men altogether was harsh and cruel, and man's lot miserable and enslaved; and in antithesis to the seductive portrait drawn by Eliphaz of the divine Father of his children (chap. v.), Job paints another of the divine Taskmaster driving his worn-out and lacerated slaves—*Has not man a time of hard service on the earth?* The chapter has *two* main sections, a complaint ending in a prayer for mitigation (1-10); and when that prayer is unheard, the complaint rising into a loud and wrathful remonstrance, in which sarcasm and irony (11-19), and despairing reproach (20-21), find violent utterance.

First. A picture of man's, and particularly Job's, life in this world, the two chief features of the picture being *misery* and *brevity* (1-6). This picture, which fills the eye and the heart of the poor sufferer, he takes before Jehovah, pointing out elaborately its misery to the *blessed* God, and above all its brevity to Him the *Everlasting* of days, in passionate words (remember ver. 7) in order to move Him to mitigate His strokes (7-10). *Second.* But in vain; there is no amelioration or response—and the spirit to whose other afflictions the passionate feeling of neglect and indignation of wrong are added enters upon a frantic expostulation with Heaven as to the cause of such rigour, hazard-ing two conceivable reasons: *first*, either (and with appalling sarcasm) that Job was dangerous and menacing to the throne of the Eternal, and must be subdued and kept under by torments (11-19); or, *second* (more calmly and almost as if his present demeanour had suggested it), that he had sinned in his duty to God,—and if he had was that a reason for such unsparring and disproportionate affliction, and such ruinously rigorous persecution? (20-21).

First. Job's complaint and prayer for mitigation (v. 1-10).

V. 1. *Has not man a term of hard service upon the earth?* in silent antithesis to Eliphaz's fascinating picture, chap. v. אָבָהּ verb prop. *prodire in aciem*, hence noun more generally *host*, warfare. In the latter two ideas are included, (a) a fixed term, (b) a hard service (Alexander on Is. xl. 2), and hence the word is used generally of service, e.g., in the temple, Num. iv. 3, 30. The question whether the writer had in his mind the whole complex notion of *warfare*, or only one or other of its two elements, cannot be answered. For though the parallel אָבָהּ mean *hired*, mercenary, and that never of soldiers, but always of labourers, this, though making it probable, is not decisive that אָבָהּ refers exclusively to (non-military) service. So, however, most mod. Frohndienst. *Man* אָבָהּ after Chald. = אָבָהּ in Heb., the human race. אָבָהּ the Masorites recommend to be read אָבָהּ. *Earth*,

without art., common in higher style (note v. 10).—V. 2. *As a slave who pants*, מְעָבֵרִי עָבָרִי, not, *as a slave he* (man, from ver. 1) pants, for מְעָבֵרִי ver. 3 answers to עָבָרִי ver. 2; nor, *as a slave pants*, which is not grammatically defensible, the order of the words and the connection shewing that the point of comparison lies in the *slave*, not the *panting*. V. 1 is independent and isolated, expressing in one pathetic generalization the whole life of humanity, what lies under all its manifestations—it is a term of hard service. Then Job passes from the general human woe to his own, and ver. 2, 3 are descriptive of that; his case was but a drawing together in exaggerated outline of the common features of human life. The tenses are imperf., universal presents. *Wages*, מַעֲלָל, Jer. xxii. 13. *So am I made to possess*, מְעָבֵרִי אֲנִי a pathetic word, made to inherit, through no fault or cause of mine, it is the mere arbitrary effect (whether from caprice or malignity equally destructive of me) of the will of him whose slave I am. מְעָבֵרִי adds force to the pass., both shew the non-participation of Job in causing his troubles and his helplessness to dispose of them. On *accus.* after pass. verbs, see Gesen. 143, Ew. 133a., Ex. xxv. 40. *Months of vanity*, חֳדָשֵׁי שָׁוְיָהּ whatever is unreal in life or thought or religion, specially the false gods, which were false as conceptions and futile either for offence or defence as divinities, and feeble utterly in any conflict or comparison with Jehovah. Ps. xxiv. 4; Jon. ii. 9. Months of *unreality*, when Job was incapable for all the uses of life. *Nights of toil are appointed me*, לַיְלֵי עֲמָלִי as before with no participation of Job. Indef. 3 pers. plur. as pass. (note iv. 19), “impersonally as in the French *on dit*, Germ. *man sagen*, etc.” This is Dr. Lee’s German. As the slave, so is Job; he is not master of himself, but the bondsman of a capricious tyranny, which wearies and wastes and scourges him in its wantonness. He is as the crooked exhausted day labourer, wrenched with heavy toil, distorted and deformed and incapable of any thought, except the wish that his day were done. The elements of resemblance are, the toil, the hardness and compulsion of it, the sorely coveted end of it; in their case night, in his the night that knows no morrow.

V. 4-6. These verses expand the *days of vanity* and *nights of trouble*, ver. 3. Two modes of explaining ver. 4 may be adopted. (1) The *masoretic*, placing the chief pause and division at עֲרֵב לַיְלֵי, the Apod. introduced as usual by *vav* in מְעָבֵרִי. *When shall I arise and the night be gone?* (2) That found in the Arab. of Saadia and Ben Jequatilia

(Ew. Beitt.) followed by many mod. (Mich., Ew., Al.) which makes the end of the interrogation at **וְיָקִיץ**, the Apod. introduced by *vav* in **וְיָקִיץ**. The obj. to the masor. such as that **וְיָקִיץ** cannot signify *night*—not a very great licence of signification surely in poetry—and that the balance of the stanza is overturned (Hahn.) are frivolous, and the advantages of the proposed interpunction not to be weighed against the disadvantage of deserting the traditional text. Debatable also is the origin and meaning of **וְיָקִיץ**. (1) It may be *verb*, 3 sing. piel **וְיָקִיץ** (form **וְיָקִיץ**, Job viii. 6; **וְיָקִיץ**, Josh. iv. 14, etc.; Gesen. 52, 2; Rem. 1; Ew. 141b. 1; and specially, who is exhaustive, Green 92c.) to *measure*, impers. act. for pass. (iv. 19), *they measure* out the night, sc. the night *be measured out*, pass away. Those who prefer the interpunction (2) take **וְיָקִיץ** after Arab., to *stretch out*, extend (piel intensive conf. 1 Kings xvii. 21).—*When I lie down I say, When shall I arise? and the evening stretches itself out long*, etc. (2) It may be *noun* derived from **וְיָקִיץ** to flee, toss, *flight*, when shall be the flight of the night, the night flee away, or, *toss itself* away? This on account of **וְיָקִיץ** in next clause (from same root) is preferable—*the night toss itself off? and I am sated with tossings till the morning light*.—V. 5. These are the toils of the slave, but he is horribly unfit for all toil. *My flesh is clothed with worms*, verbs of clothing take one or two *accus.* (Gesen. 139, 2). *Worms* **וְיָקִיץ** collective, bred in the sores. *Clods*, K'thibh **וְיָקִיץ**, **וְיָקִיץ** *hap. leg.* in Bible is the Q'ri and the form in the Mishna—the crust of his ulcers. *My skin stiffens*, **וְיָקִיץ** (*perf.* of frequent experience), as in Ethiop. to *contract*, coagulate (of milk), etc., hence *stiffen*, referring to the filling and gathering of the sores. *And runs again* **וְיָקִיץ** (**וְיָקִיץ** = **וְיָקִיץ** Ps. lviii. 8), *vav*, consec. of previous verb, the filling and hardening is constantly followed by a new breaking out.—V. 6. This verse adds a new feature of sorrow to the former: these were the toil and the sores, now the brevity of life. The highest conception of life is happiness and length, the lowest, misery and shortness. It is this conception that Job has of his own life and after all the darkest feature is its fatal and hopeless (6b.) brevity. This deep gulf of nothingness before which Job is standing fascinates and absorbs him; for the time it is the only thing he sees, so awfully dark and cold it is, he forgets his pain and calls upon the *living* God to look at this menacing spectre of death before him. It is a blessed instinct in the spirit struggling with death to appeal to the living God for sympathy and

salvation from it. *My days*: his past life. *Have been swifter, perf.* לֹא־יָשָׁר *Without hope,* "אֲנִי דָּנָהּ not strictly *hopelessly passed*, that is, without hope of *their* return, but without hope of any to succeed or replace them. חַוְּתָהּ also *thread*, Josh. ii. 18, and though we cannot translate "for lack of thread" (reference to simile in 6*a.*) there may be an allusion to this.

V. 7. *Remember*, passionate plea regarding the brevity of life. *Not again see*, on this use of נִשְׁכַּח see Lexx., 1 Sam. iii. 5, 6, etc.—V. 8. *Eye of him who sees me*, 'עַיִן acc. on last syll., pres. part. with suff. Even if the word be penacute (as Jeded. Nurzi) this must be ascribed to the effect of pause, the word being still particip., for as Schlott. says, it is wonderful that Hirz. (or anybody) should adopt the insipid rendering, *eye of sight* ('עַיִן pausal of 'עַיִן) that is, *seeing eye*. *On me*, 'אֵל that is, to seek me, in love, for the purpose of being gracious again.—V. 9. *The cloud dissolves*, a fine image esp. in the East. הִלָּחַף *perf.* of frequent experience. *Disappears*, הִלָּחַף *vav* consec., disappearance is the consequence of the dissolution. The verbs in this and following verse may be taken as fut. or imperf. according to taste; sense the same.

Second. Job's remonstrance with Heaven (v. 11-21).

The mournful words ver. 6-10, are breathed tenderly in the ear of God, the sad case of human nature, and of Job, is laid beneath His eye,—its wants, its weakness, its weary pain, its wasting toil, its woful briefness; tenderly and confidently Job, as one who had been the familiar of God from infancy, adds feature after feature in pathetic appeal, till the whole rises up before the divine sight a finished portrait of unexampled sadness and sorrow.—But in vain, there is no relenting or response, the sorrowful words are unheard and the marred visage unlooked at, there is the same impassive rigour as before. So there rises in the sufferer's breast a sense of wrong, and indignant feeling of unworthiness; his whole nature lifts itself up in reproachful attitude against this, as he conceives, unspeaking, immovable tyranny, 'אֲנִי דָּל I also, I on my side—as this is his course with me—I will speak out my thought of him!

The passage ver. 11-21, has for centres, around which the looser matter gathers, the two expressions 'אֲנִי הָיִים ver. 12, and 'הָיִים אֲנִי ver. 20. This ruinous rigour on God's part could arise from either of two reasons. (1) Job might be dangerous to the peace of the Creator, might disturb the world's harmony or shake the throne of its Ruler, his desperate and destructive outbursts might require to be confined, and he himself to be plagued to tame his savage mood. There is fearful irony in the comparison of this skeleton (*bones*, 15), impotent and helpless, his very weakness a terror to himself and his onlookers, to the great heaven-assaulting ocean lifting itself up in the consciousness of infinite power, or to some dragon of the prime, in which the whole energy of creation in its youth lay compressed. (2) This strophe ends ver. 16; its concluding words, "for a vapour are my days," form the junction to the next strophe, "what is man," etc., 17-21. The language passes over from the irony of the comparison, ver. 11, to despairing, almost indignant reproach—What is man that *thou* shouldst make so much of him? This creature whose days are a vapour, why dost thou hunt him continually and keep thine eye ever on him—thou Watcher of men!—is it that he has *sinned* against thee? Granting it—as, alas, it is too possible—yet shouldst thou rigidly mark iniquity in such a being? mightst thou not rather take away my sin? for as it is under this terrible infliction of thine, I shall soon lay me in the dust, and even thy returning mercy will be too late to save me.

First. V. 11-16. The first conceivable cause of Job's troubles—he might be a *menace* to heaven. *And I too*, 'אֲנִי הָיִים not translateable; הָיִים elevates strongly the *other side*,—this is His way, then this is mine. Perhaps two feelings lie at the back of the exclamation, the feeling that all hope is over and that its destroyer is God, and that He absolutely refuses to be entreated to spare—and in antithesis to *His* proceeding and as his end is near, Job will utter on his part the wild thoughts of God and himself that are rising tumultuously to his lips for expression. Conf. similar fine use of הָיִים Ps. lii. 7. *I will speak*

אֲנִי, etc., volunt., strongly energetic and passionate. The words צָר and מָר, רָחֵם and נָשֵׂא and the two volunt. are in fine and almost rhymed parallelism. Heb. expresses *distress* as we, Lat. etc., by the notion of *strait* and prosperity, salvation by *wideness*, Ps. iv. 2, conf. עָשׂוּ in Lex.—V. 12. *Am I a sea?* That any one should find in אֲנִי a *bull* or *buffalo* (Reiske), or a savage beast (Good), is at least curious; it is childish even to find any reference to the Nile (Is. xix. 5) in the word, or to the crocodile (Ezek. xxix. 3) in אֲנִי with Hirz. The imagery must be left in all its magnitude and generality; if there is any particular reference it is in אֲנִי to the tumultuous primitive abyss which God watched and confined and still watches and enchains (Ps. civ. 9) lest it overwhelm the world; and in אֲנִי to those vast creatures with which the early waters of creation teemed, Gen. i. 21. Job demands if he be this heaven-assaulting sea, this monster “red in tooth and nail” which the Omnipotent—being in terror of him—must reduce and subdue. *Settest a watch*, a figure for simple *watching*.—V. 13. *When I say* אֲנִי temporal; *my bed*, מִשְׁכְּבִי the general word, place of lying; שֹׁרֵץ canopied bed. *Shall ease* אֲנִי lit. to bear in, אֲנִי partitive, *share* in bearing, help to bear, *lighten*, etc., Num. xi. 17; Neh. iv. 11 (Ew. 217f. 2d. s. 485).—V. 14. *Then thou scarest* (piel of חָתַח) *vav* of apodosis. *With dreams*, אֲנִי of instrument (Ew. 217f. 3 s. 486). *Through visions* אֲנִי force not greatly different from that of אֲנִי in 14a., prop., *source* whence, hence cause or means (comp. note iv. 13 and Ew. 217b. 3). The *perf.* refers to action begun in past and extending into *pres.*, the *imp.* to action enduring in the *pres.*—V. 15. *So that my soul chooses strangling* אֲנִי *vav* consec., the *result* of the severe dealing, ver. 14, was this choice, ver. 15. Doubtful is the force of אֲנִי in אֲנִי whether *death rather than my bones* (i. e., my skeleton to which I am reduced), or death from, as 14b. my bones (from my own members, sc. *at my own hands*). In behalf of the latter (already Symm. θανατον δια των οσσεων μου) are the following arguments: (1) The preceding requires some violent termination and none so suitable as self-destruction. (2) The verb אֲנִי is always used of strangling by violence (not disease), Nah. ii. 13, of a lion strangling its prey, and once 2 Sam. xvii. 23, actually of self-murder. In behalf of the first rendering it is urged: (1) That the expression “strangling” is then in its place and intelligible, a sensation of suffocation being one of the terrors of elephantiasis, and in his paroxysms Job heartily prayed that he might

altogether expire. (2) The phrase *תִּי אֶעֱצֹמֶנָּה* cannot well mean, by my own hand, *by myself*, because *אֶעֱצֹמֶנָּה* of *self* is used in *sing.* and not of *persons* (Ges. Thes. s. v.), and the phrase *by my bones*, for by my own members or hands, is hardly conceivable. (3) The usual force of *וְ* after *וְהָיָה* is the comparative. This is the more suitable rendering certainly and agrees better with the following. On *וְהָיָה* with Patt. in *absol.* state, Ew. 160c., note 1 p. 358; Is. x. 6; Lev. xv. 9, etc.—V. 16. *I loathe them* *תִּי אֶעֱצֹמֶנָּה* referring most naturally to *bones* or skeleton in ver. preceding—I am sick of them (and life), I would not live away. Some (Rashi) understand immediately of *life*—the same in meaning, but not grammatically justifiable. Those who understand the preceding verse of *self-murder*, render, *I rejected it* (Schlott., Al.), the idea of suicide was forced upon Job by his sufferings, but it only rose when he banished it. Others again (Con., Al.) take the word in the meaning of *אֶעֱצֹמֶנָּה* *I waste away*.—*I would not live away*, I am weary of living and trailing this loathesome form and skeleton about; I desire not life, *away from me!* I only desire some respite ere I die.

Second. V. 17-21. The other conceivable cause of Job's sufferings, *sin*. The connection with the preceding is: away from me for a vapour are my days, what is man! etc. The shortlivedness of Job is not his alone; it is the heritage of the race, and suggests the whole condition and status of man, the meanness and vanity of which makes it amazing that the Everlasting should demean himself to interfere with him.—V. 17-19 contain a graphic picture of the divine vigilance over man, *man-watcher* in an evil sense; he makes him of great consequence (17a.), sets his mind upon him (17b.), lets no morning intermit without coming his round to inspect him (18a.), lets not even a moment pass without putting him severely to the proof (lest, forsooth, he should be hatching some desperate plot) (18b.). This sense of being continually tracked, of having the divine shadow ever at his heels, following him about with evil eye (19), speechless but malevolent, puts the sufferer out of himself. How long wilt thou not look away from me? What is the meaning of this horrible espionage? Is it that I have sinned in what I owe to thee, thou watcher of men?—V. 17. *Makest so much of him*, *i.e.*, makest him of such consequence. *Settest thy mind*, thy thought, takest notice of him, *לֵב לֵב לְבָב* = *לֵב לְבָב*, Job. i. 8; ii. 3.—V. 18. *And visitest him*, *vav* of consecution to *thinkest* of him, ver. 17. The passage has singular similarity to Ps. viii., which in all probability was

known to the author, but the turn he gives it is striking. David's What is man that thou shouldst think of him to bless him? is turned into, What is man that thou shouldst think of him to curse him? *Every morning*, on ל in temporal designations, Ew. 217*d.*, 2*a.*, s. 482 folg. (Ges. Thes. B2). The art. may occur or not. Ps. lxxiii. 14; Is. xxxiii. 2; Lam. iii. 23.—V. 19. *How long*, lit. *as what*, of time, how long? Ps. xxxv. 17; how many? Gen. xlvii. 8; how often? xxi. 17. *Wilt thou not look away*, וַיִּשָּׂא Gen. iv. 4, 5; Job xiv. 6; Is. xxii. 4. Job is impatient under this piercing, plaguing eye. *Swallow my spittle*, a familiar prov. in Arab. to express a momentary action, a moment. See Schult. I. p. 210, and the quot. from Hariri. *We say draw the breath*, Job ix. 18. The expression occurs with ellips. of וַיִּשָּׂא, Num. iv. 20.—V. 20. *Have I sinned*, וַיִּשָּׂא with om. of אֲנִי concessive (Ew. 357*b.*, Ges. 155, 4*a.* as often), supposing me to have sinned, as, alas! what man is he that sinneth not, is that the cause of my torments? *In what I owe to thee*, וַיִּשָּׂא; two modes of connecting these words are open, (1) to make the pause at *sinned*: *have I sinned! what could I do* (by my sin or aught else) *to thee*, etc.? This cons., taking וַיִּשָּׂא interrogatively, finds a repetition of the ideas of the divine elevation and man's insignificance, ver. 17; (2) to make the pause at וַיִּשָּׂא, *have I sinned in what I owe* (do, or have to do, or even was doing) *to thee thou watcher of men?* taking וַיִּשָּׂא indefin. as accus. to וַיִּשָּׂא. The former cons. is approved almost unanimously by critics; but the latter deserves the preference, (a) because it is the traditional interpunction preserved in the accentuation.* (b) This is manifestly the most natural division of the verse. (c) Job would hardly venture to say plainly that his sin could not affect God, though he might ask, in hopeless and helpless despair (knowing he could not avoid it) why it was so rigorously and cruelly, even vindictively treasured up against him and not pardoned. וַיִּשָּׂא most likely, I have to do, should do, *owe* to thee; though possibly, *was doing for thee*, as if Job, would urge on God, that his past life, however imperfect, was at least consciously devoted to his service, and if it had in some respects failings, surely they should not be so narrowly scrutinised and fearfully visited. *Watcher of men* in reproachful sense, not to preserve, but to detect their failings. *Wherefore hast thou made me an obstacle in thy way*, וַיִּשָּׂא is usually taken in sense of

* See Outlines of Heb. Accentuation, pp. 106, 107.

וְיָרֵךְ, xvi. 12; Lam. iii. 12, a *butt* or *target* for arrows, vi. 4. It occurs only here, though its verb יָרַךְ is not uncommon. That verb is certainly not used of the incidence of missiles, but of the impact of two bodies meeting each other, by accident or design, *offendere*, etc. Hence the noun must mean *place* or *instrument*, *object* of impact or *collision*, stumbling block (Ew. 160*b.*). Such an obstacle the Deity had made to himself of Job. Job was in His way, He was perpetually striking against him—a tremendous figure. *A burden unto myself*, יָבִי. Job became through the endless striking upon him of the divine a burden to himself, pains and terrors from hostile contact with the Infinite made life oppressive; he longed to die to be out of the Creator's way! The *Tiqqun Sopherim*, יָבִי (which De Rossi found in no MS., Rosenm. in loc.) presents a figure of outrageous audacity, *a burden upon thee* (Sep. *επι σοι φορτίον*). Job was a load and oppression on the Deity, who was haunted and absorbed by him, and had no mind but for him and how he might harass him. The *Tiq. Soph.* is not a reading suggested by transcribers, but a reading or idea which occurred to the original scribes or authors, in the first place, but was set aside as blasphemous or too bold, and replaced by the expression actually put into the text (see Del. Hab. chap. i. 12).—V. 21. *Why dost thou not take away my transgression*, מִשְׁפָּטֵי to pardon, as often, *and remit*, etc.—V. 22. *For as it is*, חַטָּאת כִּי *i.e.*, unpardoned, and thus afflicted, הַיּוֹם *now*, and God's returning favour and repentant compassion be too late.

SECOND PAIR. BILDAD AND JOB.

(a) BILDAD. (CH. VIII.).

Bildad takes the field against Job armed with the same weapon as his predecessor, the invariable rectitude of God, which manifests itself inexorably and with the calmest indifference, yet with rigid certainty—*malis male, bonis bene* (Schult.) Job's case was no exception, but a confirmation. God is rigidly just (3); the sinner he cuts off (as he did thy children) (4); the righteous he prospers and preserves (as he will thee if thou art or becomest such, 5-8). That the Almighty should pervert

justice is unthinkable. This is our faith, but that may go for little (especially with thee), for we are of yesterday and know not (10), but it is also the faith of many far older and wiser than we, of all former generations, the faith which they learned by living it, and which they have expressed not as an outside and loose tradition, but springing out of their hearts, the maturest issue and product of their whole religious life (8-10). Bildad adds nothing essentially to the words of Eliphaz (iv. 7-8), but *first* he puts more clearly the double acting divine rectitude—*it is well with the righteous, it is ill with the wicked*; and *second* he sets faith in this on a different foundation, universal human testimony, while Eliphaz placed it on a direct divine revelation. It was a hard stroke on Job, to see not only his friends of the present, but all good and wise men of the past marshalled against him, and tremendous must have been his force of conscience to resist and drive from the field such outnumbering odds. The chap. falls into three sections: (1) Bildad's earnest reproof of Job's unbecoming words in chap. vii.; and renewed assertion of the double-sided retributive justice of God, of which Job's own calamities presented an awful example (1-7). (2) His own faith and that of his friends strengthened by the accumulated faith and experience of all human life (8-19). (3) An application to Job of the hope which lay on the surface of such a faith—let him return to God and God will return to him (20-22).

1.

Ch. viii. 1-7. Then answered Bildad the Shuhite and said :

How long wilt thou utter these things,
 and the words of thy mouth be a mighty wind?
 Doth God pervert judgment,
 or doth the Almighty pervert justice?
 If thy children have sinned against him,
 so he has delivered them over unto their transgression;
 But if *thou* wilt seek earnestly unto God,
 and to the Almighty make thy supplication,

If *thou* be pure and upright,
 surely then he will watch over thee,
 and make thy righteous habitation secure ;
 So that thy former estate shall be something small,
 but thy latter mightily increase.

2.

- 8-19. For inquire, I pray thee, of the former generation,
 and observe the results of their forefathers,
 (For we are of yesterday and know not,
 for our days upon earth are a shadow).
 Shall not *they* teach thee and tell thee,
 and bring forth words from their heart ?
 “ Will the reed grow up without mire ?
 will the flag wax high without water ?
 “ While it is yet in its greenness, uncut down,
 speedier than any herb it withereth ;
 “ Such is the way with all who forget God,
 and the hope of the impious perishes :
 “ His confidence is cut asunder,
 and his reliance is a spider’s house ;
 “ He leans on his house, but it will not stand,
 grasps it, but it will not abide.
 “ He is full of freshness under the sun,
 and his suckers go out over all his garden,
 “ His roots are wrapped about the heap,
 he looketh upon the place of stones.
 “ When he is destroyed from his place,
 it denies him—‘ I never saw thee.’
 “ Lo ! that is the joy of his course—
 and others in succession spring from the dust.”

3.

- 20-22. Surely God will not reject an innocent man,
 nor grasp the hand of evil doers ;
 Till he fill thy mouth with laughter,
 and thy lips with jubilation ;

They that hate thee shall be clothed with shame—
and the tent of the wicked shall disappear.

1. V. 1-7. Bildad lays down strongly his faith in God's double-acting rectitude—the righteous are well, the wicked ill, and invariably, under God's government. (a) He expresses his horror of Job's intemperate and unreasonable (even to him nonsensical and windy) language (2); and his abhorrence of the doctrine implied in it—Will *God* pervert justice? (3); nay, God's dealings are in rigid correspondence to men's—if they sin He blasts them, if they seek Him He blesses them. (b) This double-sided, impassionate energy of the divine activity is exhibited, *first*, retrospectively, by the case of Job's sons—*if thy sons sinned* (as of course they did) *so He destroyed them* (4); *second*, prospectively by the case of Job himself: but if *thou* wilt seek Him (as thou hast need) then He will watch over thee (5-7). The divine dealing is impassionate and impartial, human beings are isolated and in no relation as regards it to each other. How shockingly false some of this is, even a child knows.

V. 2. *How long?* an exclamation of impatience. לֹא־עוֹלָם (לֹא = לֹא־עוֹלָם see Lex.) first *local*, how far? then temporal, *till where* in time, *how long?* precisely as *quousque* (quousque tandem abutere patientia nostra). The assertion of Delitzsch (Hab. s. 4), that the phrase has *fut.* when interrog. and *perf.* when exclamative is a hasty generalization as the present pass. shews comp. xviii. 2. *These things* הֵלֵךְ contemptuous or abhorrent; the reference is to the preceding chap. *A mighty wind*, very noisy, not very reasonable, destructive of all order and law on earth's surface.—V. 3. *Doth God pervert judgment?* the repetition of *pervert* shews that it is not the emphatic word (agt. Schlott.) while the variation of the divine names as well as their position at the head of the clauses throws the emphasis on the divine Being—will *God*, etc. Bildad grasps with great truth the real gist of Job's language, and his instinct tells him that such an insinuation is infinitely false; perversion and God are terms incommensurable, eternally incompatible. The relation of עֲשֵׂה־שִׁפְטִים and פְּתֹלֵךְ to each other was well perceived even by *Schult.* “עֲשֵׂה־שִׁפְטִים actio judicandi sive iudicium ipsum; פְּתֹלֵךְ vero,

recto-rigida regula juris et justiciæ secundum quam judicia exerceri debent." On double interrog. comp. iv. 17.—V. 4. *If thy children, etc.* This verse may be rendered with some variety of interpunction, not much affecting the general sense. (1) כִּי concessive, *though* thy sons have sinned against Him and He hath given them into the power of their transgression (yet) *if* thou thyself, etc. To this is to be objected that כִּי would hardly be used in different senses in such close proximity; that it is not Bildad's object meantime to comfort Job, but to illustrate the double-sidedness of God's justice, and that *vav* in 4b. naturally introduces an *apod.* simply and not a new concession or an *apod.* and concession conjoined. (2) כִּי may be conditional, *if* or rather *assumptive*, as there was no doubt in Bildad's mind of the truth of his condition. Even under this sense we might render, *If thy sons have sinned against Him and He have, etc., if thou, etc.* (Lee); but the construction and connection plainly requires 4b. to be *apod.* of 4a.: *if thy sons have sinned so He has delivered, etc.* Bildad is not minutely concerned either with the actual sin of Job's children, though he has no doubt of it, nor with the righteousness of Job himself (though *that* has yet to be attained), he is concerned chiefly to express the correspondence of the human and divine which he puts thus: sin—then destruction; purity—then protection; Job's children exemplified the one, Job himself may the other. *Delivered them over unto their transgression.* An expression of fearful energy. Every transgression is destructive of the transgressor, there is an eager tendency in all sin to absorb and overpower the sinner, to vanquish his good and so make him all and finally sin. There is a divine connection—or connection from the nature of things, including among things the divine nature itself—between sin and the sinner's destruction. Possibly, as Bildad seems to think this connection in itself is uniform and instantaneous, and when otherwise the delay arises from the restraining influence of the gracious power of God. Conf. Lev. xvi. 21, on construct. Job iii. 25.

V. 5. *If thou* הִתְפַּלֵּץ emph. contrasted with תִּשְׁתַּחֲוֶה On fine force of reflex. *hithp.*, *seek to make God gracious to oneself*, comp. Ew. 124a. s. 283.—V. 6. *Art pure* תָּלֵל prop. *clear, transparent; of snow*, Lam. iv. 7, hence morally *pure*. The meaning is not, *if thou art pure, as thou sayest thou art* (Gersonid.); nor, as we and others have hitherto considered thee (Schlott.); nor yet strictly *if thou wilt turn to God*

and *continus* pure (Hirz.); Bildad elevates into prominence simply the fact or quality of righteousness, as the condition of a specific treatment from God, though Job had no doubt yet to acquire the quality. *Surely then* כִּי־יִשְׁתָּה simply logical (note vi. 3) not, surely *now* (even in this extremity of wretchedness, *Con.*), and strongly introductive of apod. The protasis is *5ab. 6a.* and not merely *6a.* *He will watch over thee,* וַיִּשְׂרֵף , others render he will *awake* for thee, in thy behalf, as if God were asleep and unconscious of the calamities oppressing Job,—He will awake and disperse them as the sun the fogs and darkness. This last transl. is not probable, for both parties were far enough from considering God indifferent to Job, He was allowed by all to be sufficiently alive and awake to him and his case; better therefore the first rendering, *watch over thee*, so far from afflicting thee himself with thick calamities He will be thy guard against calamity. *And make thy righteous habitation secure* וְיִשְׁלַם (vowel conf. note vii. 4), preserve in *peace*, with fine allusion to the words of Eliphaz, v. 24, the clause is *apod.* of former; the *result* of watching by God, would be the security and peace of the habitation. Weakly, Hirz. thinks of *pastures* under וְיִגְדֵן (for usual וְיִגְדֵן conf. note iii. 4) and renders וְיִשְׁלַם *restore*, fill again with flocks. *Righteous habitation*, habitation now become (by thy conversion) righteous.—V. 7. *So that thy former estate shall be small,* *vav* apod. of preceding, though this unexampled prosperity, perhaps not very strictly considered as issue of וַיִּשְׂרֵף nor וְיִשְׁלַם but rather as the result of whole returning divine favour. רַחֲמֵי־יְהוָה former state of prosperity before his afflictions; אֶת־רִיבֵי־יְהוָה latter estate of renewed prosperity, xlii. 12. *Shall be* וְיִהְיֶה fut. from speaker's point, that is, Job's past and his future are both thrown into the synchronous future—of thought and of comparison: thy beginning in contemporaneous contrast with thy end, viewed from the position of thy end shall be small, וְיִהְיֶה something small; Ew. *etwas geringes*. On *mas.* in וְיִהְיֶה preceding the *fem. nom.*, and even in וְיִשְׁלַם succeeding it conf. note iii. 24 and references.

2. *Bildad corroborates his own faith by the faith of all humanity (v. 8-19).*

Bildad introduces this fine passage with a jaunty air of conscious superiority—this is my faith, but not mine alone, *for*

ask of a former generation and they will tell thee. (1) We have the introduction to the ancient wisdom, 8-10,—ask the former age and observe the research, results, of their fathers, and *they* will teach thee (as thou wantest to be taught, vi. 24). There is but one voice coming out of the grey mist and darkness of early ages, and swelled by the acceding consent and concurrence of every new generation. This wisdom of the ancients is not like ours, hastily picked up and unverified, for we are of yesterday, but lately born, and our days are like a shadow, we shall speedily die, but their life stretched far behind and before, and they had time to compare and limit, and finally, out of seeming confusion of cases, eliminate the truth that entered into all; and thus their words are not mere phrases hanging only on the tongue, their words come from the heart, bear on them the impress of deep thought and often deeply trying experience,—are indeed a cast of their whole matured consciousness and conviction (*heart*, the inmost part of the whole human life-manifestation, the centre of thought and action and feeling alike). (2) The concentrated essence of ancient religious thought comes before us in closely compressed though gorgeous imagery, where however the image and the thing imaged are not rigidly kept asunder but shade off and into each other. There is, *first*, one grand image, a luxuriant water reed, 11, 12, and the thing imaged, 13. There is some difficulty in deciding *where* the comparison begins, and in what precise particulars it lies, whether the *withering*—more sudden than in any other case, of this plant, more luxuriant than any other—alone be compared with the scathing of the sinner; or whether, the cause of the withering, withdrawal of water (withdrawal of divine grace), and cause of growth, plenty of water (presence of divine favour by which alone man flourishes and is green) do not also enter into the figure. As the reed shooting itself up in rank luxuriance suddenly (before its time) fades when water is withdrawn, so man, moving in all magnificence and pride, is suddenly struck down when (for his sin) divine grace abandons him. *Second*,

This gorgeous image parts asunder into two, a spider's *web*, 14, 15; and with much resemblance to the image of the reed, a succulent *garden plant*, 16-19, where however the image and the thing altogether melt into each other. The points of comparison between this plant and the sinner, are: (1) its sap and juiciness, its rank luxuriance, and prosperous rioting in the sun (16*a*.)—time of splendid success; (2) its spreading wide its suckers over all the garden (16*b*), winding its roots around the heap (17*a*.), its clasping and climbing and embracing the stones (17*b*.)—wide connections and apparently imperishable supports; (3) their common sudden ruin, and the indifference of earth and all upon it to their fall (18), and the rapidity with which others trampling them down and casting them forth, fill their place (19). *This is the joy of his way*—the irony of hate and abhorrence.

V. 8. *For* יָדַע confirmatory of what went before, viz., Bildad's theory of the divine justice; *former* יָשַׁר for יָשָׁר only here conf. xv. 7; Josh. xxi. 10; Ew. 86*c*. s. 131. *Observe* שָׁמַר with om. of בָּל as often; in this sense *hiph.* is chiefly used, comp. 1 Sam. vii. 3; 2 Chron. xii. 14, with 1 Chron. xxviii. 2. *Results*, תֵּשֶׁבַח like all segholates means: (1) *Process* of investigation (verbal noun) v. 9, ix. 10. (2) Then either that which requires such investigation, the *deep*, concealed, *abstruse*, xi. 7, xxxviii. 16; or that which comes of such investigation, its *results*, as here (agt. Ew.). The suffix in תֵּשֶׁבַח refers to יָדַע collective. Antiquity, says Bildad, from here back till we reach the furthest past whose voice is hardly heard has but one faith, that, viz., which he is proud to call his own.—V. 9. *Yesterday* יְמֵינִי *substantive* as predicate, conf. note vi. 21, Ew. 296*d*. The emphasis of the verse lies on *we* (men of this short-lived generation), in antithesis to the men of the former generation, who lived long and learned much, and what they give us is the highest result in the happiest circumstances of human thought and experience.—V. 10. *They* הֵם *emphatic*, from whom there is no appeal. *Teach thee* with fine ref. to v. 24, where Job demands to be *taught*. *Out of their heart* בְּלִבָּם in Heb.: (1) the inmost, central part of the physical frame, hence (2) the inmost part of the superphysical nature, the centre and source of all life-manifestation, the deepest part of the whole man (*Delitz.* Bib. Psychologie, s.

203, *Oehler* art. *Hertz* in *Herzog*.) To bring words from the heart is to produce what their whole nature has elaborated and proved.

V. 11. *Grow up* הִתְרַבֵּן in pride and splendour, see *Lex*. *Reed* סִבְיָה so named from *absorbing* water. *Wax high* סִבְיָה ? *Aram.* spelling, other *Codd.* as in ver. 7. *Flag* יִרְמֵס Nile grass or reed; ommiss. of interrog. *Gesen.* 153, 1. *Without* לִלְבָב xv. 32, Num. xxxv. 22, Lev. xv. 25, Is. lv. 1, the simple לֵב Job xii. 24, xxxiv. 24, xxxviii. 26; לֵב is a real cons. state of a noun—*destitution*, lack, conf. *Ew.* 286g. s. 630 foll.—V. 12. *Uncut* הַבְּרִיטִי לֵב lit. *it is not cut*, a proper imperf., in a state of not cut, as we say, *un-cut* (*Nord.* ii. p. 264 foll.). *Sooner* יִבְרַח *vav* of apod. (*Ew.* 342, *Gesen.* 155a.). Some prefer to render יִבְרַח in the *face of*, all other herbs standing round and looking on. The points of comparison are: the luxuriance, the withdrawal of water (divine blessing), the sudden withering (misfortune). Less pertinent to take *piety* as what is represented by water, disturbing thus the harmony of the similitude.—V. 13. *Way*, i.e., *fate*, case, etc. *Perishes*, *pres.* universal.

V. 14. *Is cut off* בִּיבַח a difficult word. It is usually considered 3 sing. fut. qual. of בִּיבַח intrans., or less naturally trans., *nom.* being indeterminate *they*, they cut asunder = *is cut* asunder. Others derive from בִּיבַח cog. to יִבַח (conf. בִּיבַח and יִבַח) of same sense, *fut.* as in בִּיבַח though some MSS. have בִּיבַח . The first mentioned deriv. is most probable (*Arab.* قَط), ver. 14a. taking up 13b., and being itself expanded by the new image, the particular of which it is the general in 14b. The objection therefore of ruining the parall. is not sustained, though certainly a *noun* here would form with the next four verses a fine introverted parallelism, 14a. being developed in 16, 17, and 14b. in 15. Thus many have found some kind of plant in בִּיבַח e.g., *Reiske* conjectured *gourd* after the *Arab.*, which *conject.* *Hahn* confirms by adducing the *Syr.* صَدْت *cucumber*. Others. e.g., *Arnh.* (and *Jer.* in another sense) derived from $\text{בִּיבַח} = \text{יִבַח}$ to loathe, noun, something loathsome, despicable—*Fürst*, *verwerfliches*. The latter is not pertinent, and the sense *gourd*, though by far the most suitable, hardly sufficiently well defended. On *scriptio plena* of this imperf. conf. *Ges.* 67, *Rem.* 2. *Spider's house*, that is *web*, though *house* must be retained on account of next verse.—V. 15. *Leans*, יִשָּׁב *stays himself*, the reflex. sense not to be missed (*Ew.* 123b.), and the time *pres.*,

under the eye of the speaker, who sees the man grasping his house, when he is being whirled away by the tempest of calamity. *Grasps*, same time.—V. 16. The new image of the succulent plant; *under the sun* אֲפֹתָי not (a) *before*, temporally, ere he rises to wither—which is feeble; nor (b) *before* the sun, as long as he endures, Ps. lxxii. 17,—which is foolish; nor (c) in the face of, that is *in spite of*, when other plants are withered retaining from inward strength its sap and greenness; but (d) best of all, before the sun, *under* his fostering heat, rioting in his rich glow and generous warmth.—V. 17. *About the stone heap*, הַאֲבָנִים. The word means also *fountain* (con. *wall* and *well*) as Syr., etc., here. *Place of stones* אֲבָנֵי הַיָּם the expression is indefinite and ought to be left so; it *might* mean, a stony soil, or a stone wall, or a heap of stones, any mass or collection of stones, however lying. *Looketh* הִתְבַּהֵר in sense of הִתְבַּהֵר to look with pleasure, gratefully to see, of course as support, to lean upon, climb round, etc. It is unnecessary to be more definite and think of a plant climbing up a wall, etc. Decidedly false is the view as old as *Olymp.* adopted by Con., etc., that “the wicked is likened to a plant springing up in a stony soil and perishing for lack of depth of earth.” Something like the opposite is meant. The stones assist, not impede the growth of this kind of plant; and ver. 17 is still occupied with the detail of the luxuriance of the plant.—V. 18. The sudden ruin, *when he is destroyed* הִתְבַּהֵר אֲבָנֵי הַיָּם 3 sing. *indef.* lit. when they destroy him, as so often in our book. *It shall deny him* אֲבָנֵי הַיָּם אָפְדוּ, forgetting him in a moment and not desiring his remembrance or acquaintance.—V. 19. *The joy of his way*, sarcastic, his way considered (while he was in prosperity) so joyous. *Others spring*, not necessarily other sinners, though there may be some allusion to that and to Job—though the sinner miserably perishes, that does not deter other sinners from following his way (as your case shews)—rather, however, others simply, the sinner’s place is speedily, immediately filled and himself forgotten. אֲבָנֵי הַיָּם collect. with plur.

3. *The application of the comfort lying in this faith to Job—repentance will immediately ensure prosperity (v. 20-22).*

The connection of these three verses is somewhat doubtful. It is not quite evident whether ver. 21 should go with 20 preceding it or

with 22 following, in other words, whether 20 or 21 is to be taken as expressing an independent proposition. It is preferable to connect 20 with 21: *lo, God will not reject a righteous man and will not grasp the hand of sinners* (this will be His course on the one side and on the other), *till he fill thy mouth*, etc. Not by altering God's providence but by accommodating oneself to its law will happiness be secured. Bildad expresses at once the rigidity of the divine retributive law, and the hope for Job that lay in it, if he will (as he cannot but) repent. *Grasp the hand*, Is. xlii. 6, in friendship and help.—V. 21. *Till*, *ל* some translate *while*; Ew., etc., read *ל* unnecessarily. It is even conceivable that 20*b.* and 22*b.* are parenthetical, uttered as *asides*, with sinister allusion to Job if he will not repent.

(*b*) JOB. REPLY TO BILDAD (CH. IX., X.).

This reply of Job attaches itself closely at the outset to the theory and words of Bildad in last chap. His doctrine expressed with sufficient emphasis was, that God's dealing is rigidly retributive—He prospers the righteous, He punishes the wicked. To this Job gives an ironical assent—Of a truth! I know that it is so! *and how shall a man establish his righteousness with God?* Job's assent to the principle is its most emphatic and contemptuous denial. God rewards the just—ay, and how shall a man make out himself just with *Him*? If he (man) should choose to contend with Him (go into court to make out his innocence) he could not answer Him one of a thousand questions; He would browbeat him and overwhelm him with queries thick as hail. *Wise in heart*—of infinite subtlety; *mighty in strength*—omnipotent to carry his subtlest schemes into execution, what chance has man in the strife of debate with one like Him?

(1) Thus Job ironically accepting the dogma of his adversaries, annihilates it by shewing its worthlessness—God's power prevents man, however innocent, from establishing his innocence, ver. 1-20, (2) But the dogma that God prospers the righteous according to their righteousness and *vice versa*, is not only worthless, it is also false—in this world God's retributive

justice is not completely visible ; I am righteous and look at me ! righteous and wicked *He* destroys alike, ver. 21-35. (3) The feeling of his own innocence and the impossibility of establishing it against omnipotence, crushes Job, and he sinks into a despairing wail over his mournful case, in which regretful memory of God's former love and amazement at his present appalling severity, mix together and form a remonstrance with heaven of fearful and almost blasphemous keenness, chap. x.

1.

Ch. ix. 1-20. And Job answered and said :

No doubt ! I know that it is so :
 and how shall man be just with God ?
 If he should desire to contend with Him,
 he could not answer Him one in a thousand ;
 Wise in heart ! and mighty in strength !
 who hath ever braved him with impunity ?

Who uprooteth mountains before they know,
 who overturns them in his fury ;
 Who convulses the earth from her place,
 and her pillars get rocked to pieces :
 Who commandeth the sun—and he shines not,
 and sea-leth up the stars,
 Bringing down the heavens alone,
 and treading upon the heights of the sea.
 Who made the Bear, Orion, and the Pleiades,
 with the chambers of the south.
 Who doeth great things past finding out,
 and marvellous things beyond number.

Lo ! he passes by me, but I see him not,
 sweeps past, but I do not perceive him ;
 See ! he assails—who shall repel him ?
 who shall say to him, What doest thou ?
 God recalls not his wrath,
 the helpers of pride bowed beneath it—

How then should *I* reply to him,
 choose out my words to argue with him?
 To whom, though innocent, I would not reply,
 I would make supplication to my Assailant!
 Had I cited him, and he had responded to me,
 I would not believe that he would listen to my voice,
 He would overwhelm me with a tempest,
 and multiply my wounds without cause,
 Would not suffer me to draw my breath,
 but surfeit me with bitter plagues—
 “Is it a trial of strength—Here I am!
 A trial at law—who will implead me?”
 Were I righteous my own mouth would condemn me;
 were I guiltless, it would betray me—

2.

21-35. *I am* guiltless! I value not my life,
 I despise existence!
 It is all one, therefore I will out with it—
 guiltless and guilty *He* destroys alike;
 When the scourge slays suddenly,
 he mocks at the distress of the righteous;
 Earth is given by him unto the hand of the wicked,
 the faces of her judges he covereth;
 if not he—who then is it?
 And my days have been swifter than a post,
 they have fled having seen no good,
 They have swept past like skiffs of reed,
 like an eagle darting to the prey.
 If I say, I will forget my complaint,
 I will leave off my faces and be cheerful,
 Then I think with terror of all my sorrows,
 I know that thou wilt not consider me innocent,
 I *have* to be guilty!
 why then should I weary myself in vain!
 If I should wash myself in snow water,
 and cleanse my hands with lye;

Then thou wouldst plunge me in the ditch,
and mine own clothes would abhor me.

For he is not a man like me that I might reply to him,
that we might enter into judgment together ;
Neither is there any arbiter between us,
that might lay his hand upon us both—
Let him remove his rod from off me,
and his terror not overawe me,
Then would I speak and not fear,
for I am conscious of no cause to fear.

3.

Ch. x. 1-22. My soul is weary of my life,
I will give loose rein to my complaint,
I will speak in the bitterness of my soul !
I will say unto God, Fasten not guilt upon me !
shew me wherefore thou contendest with me !
Is it becoming thee to oppress,
to reject the work of thine own hands,
and shine upon the counsel of the wicked ?
Hast thou eyes of flesh,
or seest thou as man seeth ?
Are thy days as the days of man,
or are thy years as the days of a man ?
That thou inquirest after my guilt,
and searchest after my sin,
Though thou knowest I am not guilty,
and none can deliver from thy hand.

Thy hands fashioned me and made me,
all of me round about,—and thou destroyest me !
Oh ! remember that thou madest me as clay,
—and thou reducest me to dust again !
Didst thou not pour me out as milk,
and thicken me like cheese,
Clothe me with skin and flesh,
and interweave me of bones and sinews ?

Thou didst grant me life and favour,
 and thy providence preserved my spirit :
 But yet these things thou wast concealing in thy heart,
 I know that this was thy purpose with me :
 Should I sin, then thou wouldst mark me,
 and wouldst not acquit me of my guilt ;
 Should I be wicked—woe unto me !
 righteous—I must not lift up my head,
 sated with shame and familiar with my misery ;
 Should it lift itself up thou wouldst hunt me like a lion,
 and repeat thy miracles in me,
 Wouldst recall thy witnesses to confront me,
 and redouble thine indignation upon me,
 with host succeeding host against me !

Why then didst thou bring me from the womb ?
 I should have died and no eye have seen me,
 I should have been as though I had not been,
 I should have been carried from the womb to the
 grave !
 Are not my days few ? let Him forbear !
 let Him withdraw from me that I may be cheerful a
 little,
 Before I go—not to return—
 unto a land of darkness and deathshade,
 A land of gloom like deep darkness,
 of deathshade and disorder,
 where day is as deep darkness.

1. *Job's sarcastic assent to the doctrine of the friends, and the worthlessness of it (even if true) (ix. 1-20).*

First. V. 1-4. Job's admissison here is not to be considered serious, but the highest form of denial. *Stuhlmann* prefers to lay the accent of ver. 2, on *I* or *I know* : *ja wohl, so ist's ! ich hab's verfahren !* God punishes the wicked, prospers the righteous. Beautiful truth ! ye may see it finally illustrated in

me. But this trans. fails to bring out the fine adversative power of ו in **וְאֵל**. Job speaks not from his own or any particular position but in general: God prospers the righteous—ay, and how can a man be righteous with *Him*? The difficulty was not so much that man wanted righteousness (for Job in his furious antagonism to the friends will not allude to such a thing, though when calmer and face to face with God he repeatedly concedes it, ch. vii. 20, xiii. 26, xiv. 4), but righteous or the reverse he cannot, before an omnipotent adversary, make apparent his righteousness. If unsatisfied with God's treatment of him, he should wish to debate the question with God: He would overwhelm him by His subtlety and his power, so that instead of proving his innocence he would in terror stammer out his guilt.

Second. V. 5-10. Job having once conceived the power of God becomes fascinated by the very tremendousness of it—the invincible might of his and man's adversary charms his eye and compels him to gaze and shudder and run over it feature after feature unable to withdraw his look from it. This alone, and not also any superficial desire (Ew.) to emulate Eliphaz (to whom there is no particular reference in the speech, as most comm. think), accounts for this piece of sublime picturing. Ew. has however finely remarked that the features Job fastens on are the dark and terror-inspiring, as was natural from the attitude in which he conceived God to stand to him. This dark incomprehensible Being, wise in heart, infinite in power, blackening heaven and breaking up earth, so fearful, that the hills shrink away from him, and the earth shivers with dread, so awful that the face of heaven contracts blackness at His sight—is the Being before whom *man* has to appear and maintain successfully his innocence. The effects of the divine power and the terror of it are seen (1) on earth (5, 6), and especially what is high of it, the hills. (2) In heaven (7, 8), and particularly what is brilliant in it, the sun, the stars, the clear sky, for this Being is jealous and emulous and bringeth down the proud. (3) In creation and in government (9, 10), His power and himself are

unsearchable. There is great skill in making Job touch merely the outstanding points—illuminate only with a single ray the heaven-reaching heights of the divine power: that in itself is not his immediate theme—it is the crushing effect this power has on feeble man; and to this he hastens on with sudden strides.

Third. V. 11-20. The transition, as often in the book, is one of feeling. Running over with fascinated gaze the signs of almighty energy afar, the sufferer, reminded of himself by his tormenting pains, suddenly connects *them* with this awful divine energy—it is God working upon him—*See! He comes upon me!* The transition thus made from things to men, God's power on the latter in a question between them and Him of guilt or innocence, may be conceived as working in two ways, either to annihilate resistance should God be the complainant, or nullify complaint should man take the initiative. (1) *Should God assail*, 12-15. See He assails, who can repel Him? Who question His doings (12)? He brooks no question, recalls for no resistance His anger (13*a.*); between Him and the object of His vengeance no power can intervene, the helpers of pride (the bloody rebels before the flood, or the auxiliaries in the celestial war of *pride*) bowed beneath Him (13*b.*); how then should *I* (as ye see me) answer or oppose Him (in contention over my innocence), and choose out my words in reply to His thickly-falling demands (14)? Even if I were innocent, as I am, I should not dare to affirm it; helpless and confounded, I would fall down and make supplication to my very assailant (litigant), because He wields an omnipotent power (15). (2) *Should man be the complainant*, ver. 16-20. Or should I, forgetting his terrors for a moment and strong in my conscious innocence, cite Him to give account of His dealing with me, and were He to respond and appear as if calmly and judicially to argue the question, I would not believe that He would (further) listen to me; nay, His rage would rise at my rashness, He would redouble His plagues upon me, would not let me draw my breath; casting down in pride and scornful irony His challenge before me and

bidding me take it up in either way: a trial of strength?—"Here I am!" a trial at law?—"who will impeach me!" (16-19) so that confused and overborne my own mouth would stammer out my condemnation, though guiltless it would betray me and confess me guilty (20).

First. V. 1-4. Impossibility of being just before God.—V. 2. *No doubt!* דַּבָּרֶיךָ ironical, *nimirum*, so xii. 2. The precise point of connection between this and the foregoing positions of the friends is doubtful. Most commentators attach the thought to that in iv. 17, where Eliphaz affirms the impossibility of man's being righteous with God: to this Job's replies: Of course! I know that it is so, any one knows that, and the knowledge of it aids not you but me. This connection is unlikely for many reasons, *e.g.*, (1) the distance of the reference, Job would much more naturally fasten his reply to something in Bildad's speech; (2) the word דַּבָּרֶיךָ in Job's mouth is usually ironical admission, equivalent to strongest possible denial, xii. 2; (3) a more natural exegesis may take the words as a sneering assent to Bildad's formula in viii. 20—*No doubt! I know it*, God punishes the wicked and rewards the just—and *how can one be just with Him!* הַכִּי עַד adversative—*ay, that is very consoling, and how*, etc. *Be just*, דַּבְּרֵי establish his justice, maintain and prove it.—V. 3. *If he should desire* יִשְׁמַח subject in both members of the verse is *man*, the *object* gov. by prep. in 3*a.* and by verb in 3*b.* is God. Man is supposed to take the initiative (4*b.*), being unsatisfied with God's dealings and desiring to call Him to account. This step on man's part is sufficiently unavailing, he could not answer one in a thousand of the subtle (4*a.*) queries with which his Almighty Opponent could ply him. The folly of man's resistance is absolute, for his opponent has infinite wisdom and skill in fence, and power; neither by fraud nor by force can He be reached.—V. 4. *Wise* חָכֵם put absolutely as exclamation. Ges. 145, 2; Ps. xviii. 31, conf. note iv. 6. *Braved*, הִשְׁתַּבַּח Gesen. supplies הִלָּח Deut. x. 16, Prov. xxix. 1. *With impunity*, lit., *and been safe*; entered into conflict and come off, not to say victor, but unscathed. Strife with such an adversary is not only needless, but ruinous.

Second. V. 5-10. Description of God's power which renders all debate with Him impossible. (1) This power seen in terrestrial phenomena (5, 6).—V. 5. *Who uprooteth* הַמְעַדֵּם = הַמְעַדֵּם הַיָּם *one who*, he

who, *uprooteth*. *Before they know*, אֲשֶׁר יִלְבָּן pausal punct., clause circumstantial, lit., and they know it not (often in Qor'an), *unawares*, Ps. xxxv. 8, Song vi. 12, Is. xlvii. 11 (parall. to בְּלִבְיָם). The *nom.* is *hills*, as pass. in Is. shews, not indeterminate *they*, as *Hirz.* flatly. *Who overturns*, מִפְּתוֹן *perf.* of frequently seen occurrence, and the particip. const. passing over, as frequently, into the finite tense, here the less common *perf.*, Job xii. 21, Is. xiv. 17 (Ges. 134, 2 Rem. 2). Some (Ew., Al.) against the accentuation, and both needlessly and unpoetically and not to the point, translate—*and they know not that he has overturned*, etc.—V. 6. *Convulses the earth from her place*, return to the part. cons.; מִפְּתוֹן מִפְּתוֹן a pregnant cons. (Ges. 141), convulses the earth, so that she leaps from her place. *And her pillars*, etc., *vav* consec., *so that*, with fut., across a word (note v. 12). *Get rocked to pieces*, lit., rock themselves, יִלְבָּן a *hap. leg.*, conf. Ps. xviii. 8, Is. xiii. 13, Job xxxviii. 6, Ps. lxxv. 4.

(2) Display of God's power in heaven, ver. 7, 8.—V. 7. *Shines not*, מִן to scatter, hence shed rays of light, *shine*, 2 Kings iii. 22, so here better than *rises*, מִן in its Chald. and Arab. sense of *command*.—V. 8. *Bringing down* מִן not as Is. xl. 22, Jer. x. 12, Ps. civ. 2, etc., to stretch out, as a curtain, etc., but as Ps. xviii. 10, cxliv. 5, to bend, bring down, *i.e.*, lower in tempest and darkness. This sense is required by 8a. *Alone*, not he only of all others having such power, but he alone—*nemine adjuvante* (Heilig.)—*On the heights of the sea*, the curling, mountainous waves. *Sea*, literally, not the waters of the firmament (Wolkenmeer, Hahn, Al.). The passage is descriptive of a storm, when the heavens sink and the ocean rises; all this wild confusion and tumultuous terror is due to God, who is walking upon the heights of the sea. The objection that this view of *sea* interferes with the harmony of description, mixing earth and heaven, is obviated by the consideration that the passage is a description of a storm where earth (sea) and heaven *are* mixed. How much more blessed the experience of the disciples and ours than Job's—Christ's walking on the sea made a great calm. מִן on final vowel, conf. Ew. 211*d.* and comp. 1 Sam. xxvi. 12. The termin. is retained with suffixes, Ew. 259*d.*

(3) God's power in creation.—V. 9. *Who made* מִן some unnecessarily would translate *darken* Arab. غشي. On *time* of participles conf. Ges. 134, 2*abc.* The meaning of the following terms is now

sufficiently ascertained, and all necessary information may be found in Ges. Lex. (esp. Thes. s. vv.): *Bear*, עֲדָי Job xxxviii. 32, עֲדָי. *Orion* לִיִּדָּה lit., *fool*, perhaps impious, godless, Syr. *giant*, Job xxxviii. 31, Am. v. 8, conf. Is. xiii. 10. The name in all probability came to the Jews from the East, where astronomy, as elsewhere, absorbed into its nomenclature mythological elements. It need not be said that in using the *name* the scripture writers perhaps did not know, certainly did not sanction the fables connected with the name, any more than we when speaking of Orion necessarily know, much less believe, the fabulous tales of him. *Pleiades*, חֲזָרִיָּה *heap* (*cum-ulus*), the bunch or cluster of the seven stars. *Chambers of the south*, the hidden spaces and constellations of the southern heavens and hemisphere.

Third. V. 11-20. The effects of this Divine power on *man* in a question between him and God of innocence or guilt. (1) V. 12-15, supposing God to take the initiative; and (2) V. 16-20, supposing man to be the complainant; in the one case, instead of boldly resisting as became a litigant Job would fall down and beseech his omnipotent opponent for mercy (15b.), in the other instead of using well-directed arguments he would, in his confusion, stammer out the admission of his guilt, not knowing what he said (ver. 20).—V. 11 forms the transition from the effects of the divine energy in inanimate things to its effects on man; Job himself, with his pains, instances of divine fury and power, forms the medium of connection. *See He passes! a pres.* form, being an exclamation of felt though unseen nearness of God. The question whether *passes* be in a hostile or general sense, debated by the commentators, is of course answered by the connection—God's passage being unseen was only known by the *torments* which betrayed it. *I see him not, vav.* with circumstantial clause, as we say, *unseen* by me. *Sweeps past*, already iv. 15, of the appearance of a spirit. What makes the presence of the Deity so fearful is its suddenness, we can do nothing to prepare; its omnipotence, its vagueness, we feel ourselves in the hands of an invincible might, but its workings and the cause of its wrath are incomprehensible.—V. 12. See! *He assails.* This is a case of conflict between God and his creatures, in which God is the assailant. The case is put not conditionally, but being vividly realized by the speaker in the exclamative form חֲזָרִיָּה *hap. leg.* (cog. to חֲזָר), the noun, Prov. xxiii. 28, חֲזָרִיָּה *plunder*, i.e., plunderers. The verb signifies thus, to seize, assail, etc.—V. 13. This verse carries out

the result both generally, 13a., and in a case 13b. of ver. 12. The steps are: God assails (12a.), no resistance (12a.) or remonstrance (12b.) can interfere with him, he recalls not his anger for any such (13a.)—the helpers of Rahab bowed beneath him (13b.). *Recalls not His wrath*, turns back, it is as a storm wind sweeping all before it, or a mounting tide bearing down all resistance and strewing itself with wrecks. On עֲשֵׂה in this sense conf. Is. v. 25, ix. 11, 16, 20. The word *God* is put emphatically at the head of the clause (note ver. 4 and chap. iv. 6), though the *nom.* to עֲשֵׂה might be the indetermin. *they* = *pass.*; God—*there is no stemming His wrath*, the helpers of Rahab, etc.

Helpers of pride, an expression of some difficulty. The root עָרַב is sufficiently known in Heb. and Syr., to *rage*, be ferocious, proud, etc., Is. iii. 5, of the conduct of insolent youths to the aged, Prov. vi. 3, urge, *dun* for money; again in *hiph.* of the overpowering fascination of a woman's eyes, Song vi. 5. From this verb two segholates are formed עָרַב *hap. leg.*, Ps. xc. 4, their *pride*, that in which they pride themselves; and עָרַב the word here in pause. The two words will in all probability have much the same sense, as from עָרַב come עָרַב and עָרַב of similar signification. The expression עָרַב עֲשֵׂה is ambiguous: (1) it may mean helpers whose characteristic is pride (עָרַב with cons. as circumlocution for adj. as עָרַב עֲשֵׂה *silver* vessels, etc., Ew. 287f.) *proud* helpers. So E. V. *proud helpers do stoop*, etc. To this rendering may be objected, (a) that the word *helpers* is then without reasonable meaning—*helpers* of what? (b) That the whole expression is vague and pointless forming no reasonable base for the strong antithesis 14a., *how then should I?* And (c) that the *perf.* עָרַב is thus rendered a *pres.* It may be answered, to (a) that *helpers* may mean those who help each other, who *combine* in rebellion; to (c), that *perf.* of frequent occurrence may usually be rendered in English by a *pres.*; while (b) cannot be denied to have weight. A *case* of signal vengeance on some daring foe who drew around him many daring *helpers*, would be more telling in the connection. (2) The expression עָרַב עֲשֵׂה may be better translated by preserving the sense of each word independently, *helpers of pride*. This is as it is in Heb., quite as ambiguous and not more so. The reader is at liberty to attach to the expression any particular meaning or allusion he think it may have. For ex. עָרַב may be abstract for concrete, and this concrete either singular or plur., the *proud one* or *ones*. In the former case, *helpers of pride*, would likely be

the auxiliaries of Satan (as *Schmidt.*); in the latter a variety of allusions such as to the antediluvian rebels, etc., might be conceivable. The conjecture of Schmidt (in *Schult.*), gives a sense very powerful in itself, and very becoming the majesty of scripture and every way admirable. יִרְדּוּ would then be rendered perf., *bowed*, forming a more telling transition to 13a.

Other interpretations go off chiefly in two different directions. The word יָם occurs Job xxvi. 12, in parallelism with יָם sea, thus denoting something *marine* (Sep. $\kappa\eta\rho\sigma$); again Is. li. 9, in parall. with יָם , also implying some *water* monster. In the last passage the reference is to Egypt, and thus Rahab means a *monster* and *Egypt*, the latter Is. xxx. 7; Ps. lxxxvii. 4; lxxxix. 11. *How* Egypt acquired such a name is not material, whether from *pride*, as the proudest and most defiant foe of God and his people; or whether the name be transferred from *monster* (crocodile), and Egypt so named from its monster; or whether the name be really Egyptian and engrafted on a Heb. stem (conf. Moses and Ges. Thes. s. v.). The usage is undoubted, and hence: (1) many expositors translate here, *helpers of Egypt*, the allusion being to the glorious exode; the *helpers*, according to Rashi, the heavenly armies aiding the Egyptians (more naturally the Egyptian hosts). Such an allusion to Egyptian exode, a theocratic event, is not in the manner of the poem. The poem is founded on natural theology and acknowledges no particularism—man and God in loving union or unknown and bitter conflict form its theme. Theocratic events and notions find no place in it. The human spirit and the divine Spirit, and the intercourse between the two of love and blessedness or anger and terror, occupy it altogether. God is God of all mankind, revealing himself to all the good alike. The poem bases itself on the universal sympathies and feelings of humanity, its problem is the problem of religious humanity, outside and independent of any particular scheme. No other theocratic allusions occur; there is reference to the flood, perhaps to Sodom, perhaps to the fall, but these events are not particular to Judaism, but common to universal history and humanity. (2) The meaning, *monster*, has been retained by many and then we shall have allusion to some mythological creature which rose up with its auxiliaries in rebellion against heaven and was smitten down, etc. So *Ew.*, *Schlott*, *Hirz.*, etc. Any conflict of the Deity with any of His irrational creatures is so unbiblical and heathenish (Hahn), not to say

nonsensical, that we could not fancy such an allusion put by a theocratic writer into the mouth of Job, even in his untheocratic position and heathen surroundings. We, of course, must distinguish between scripture *representations* and scripture teachings, but such an allusion, besides that no proof of the existence of such a fable can be shewn, is most unlike the usual method of scripture.

V. 14. Transition to Job himself *a fortiori*, the helpers of pride bowed, how then should *I* stand! On אֲנִי conf. iv. 19, אֲנִי expressed adds to the emphasis, *I*, in such circumstances as I find myself. Choose, בָּחַר volunt. or energetic, should think of choosing, Ew. 228, Job xvi. 4; xxiii. 7. *With him* אִתּוֹ has sense preg. reciprocal—I and He answering each other, reciprocally and continuously (Ew. 217h, *wechselseitige Handlungen*).—V. 15. *Though I be innocent*, אִם concessive; *innocent*, judicially free from blame, not of course sinless, but not guilty in such a way as such inflictions imply. *My adversary*, opponent, אֲדֹנָי Others (Rashi, Al.), *my judge*. But the poel (Ew. 125, *ziel-stamm, suche-stamm*) as Arab. 3rd must fairly denote, *to seek to judge*, to assail in judgment, conf. שָׁחַב to *assail with the tongue*, etc., and part. *assailant* in judgment. Both rash and feeble is the reading אֲדֹנָי. So overpowering is God's might that Job would be brought in litigating with him to the humiliation of beseeching his very adversary—an idea which sufficiently answers *Conant's* charge that to render אֲדֹנָי *assailant*, "has very little point."—V. 16-20. The other supposition that not God but Job should take the initiative. *Had I cited Him*. אִם as usual with perf. ver. 15, etc. The connection of this expression with the following is doubtful: (1) Were I to cite (that is summon judicially) and He to answer (respond judicially, *meet me in court*), I would not believe that He listened to my voice; meaning, had He actually appeared at my citation I would not believe my senses that He had actually appeared (*Ros., Hirs., Heil., Schlott., Al.*). (2) Were I to call, etc., I would not believe that He listened to my voice; meaning, had He actually appeared I would not believe that His appearance was in answer to my citation (but of course for a very different reason, *Ew.*). (3) Were I to cite Him *that* He would answer me, I would not believe, etc. (*Umb. Vaih.*). (4) Were I to cite, etc., I would not believe that He would (then further) listen, etc. (*Hahn*). Best of all—(3) not being grammatically defensible, such a sense would require אֲנִי, —had I called, etc., I would not believe that He

would further listen; that is, had He so far already listened to me as to seem to enter calmly into debate, He would not really do so, His anger would rise and He would redouble his torments on me.—V. 17. *He would*, etc., describes the treatment Job would be subjected to on entering into dispute with God, וְשִׁיבָה either conj. *for*, or rel. *quippe qui* (*Ros.*), or *der* (*Ew.*). *Would dash*, pot., i.e., fut. Others translate, less aptly, as *pres.*, one who dashes (*Ros.*, *Hirs.*, *Schlott*, etc.), וְשִׁבָה bruise, Gen. iii. 15, Ps. cxxxix. 11, conf. Ges. Thes. s. v. *Would multiply*, *vav* carrying on the rest of the process; וְשִׁבָה conf. i. 9; ii. 3.—V. 18. *Would not suffer*, וְשִׁבָה followed here unusually by infin. *absol.* (Ges. 131, 1, Gr. 267c). *Ges.*, *Hirs.*, would supply הַיּוֹם in which case וְשִׁבָה is irreg. infin. *Cons.*, comp. Deut. xxxii. 8; xxvi. 12; Neh. x. 39; Ew. p. 295 note 1; Ges. p. 90 Rem. 2. *Surfeit me*, the suffix irreg. for וְשִׁבָה by imitation of the perf. comp. Gen. xix. 19; xxix. 32; Ex. xxxiii. 20; Num. xxii. 33; Is. lvi. 3; lxiii. 16 (Ew. 249d., Gr. 105). *With bitterness* וְשִׁבָה with Dag. euphonic (Ges. 20, 2b.), or dirimens (Ew. 92c.), comp. Ex. xv. 17; Joel i. 17; Job xvii. 2; and Ew. 160c. esp. Green 24b., where a list of all the exx. of Dag. dirimens or separative is given. The conj. וְ but after a neg. (Ges. Thes. B. 3a. Nord. ii. 1091, 7a.), 1 Kings xxi. 15; Gen. xix. 2; xxiv. 3.

V. 19. Also somewhat obscure. (a) Very plainly the suff. in וְשִׁבָה must refer to God, who is thus introduced speaking in His own person, and the word itself can only mean to *appoint* (a day), to cite, summon before the court—*Who will cite*, implead, *impeach me?* Jer. l. 44; xlix. 19. (b) No less plain is it that the exclamation הִנְנִי at least, however much more, must also come from God's mouth, and we cannot render *lo!* but by some such expression as *here!* *Here I am!* (c) The meaning of הַיּוֹם must be *as to*, *quoad*, interrog. *Does it refer to?* is it a question of —? (Ew. 217d. a2). The accents are not decisive whether the division lies in 19a. at הַיּוֹם or וְשִׁבָה; most naturally the latter—is it a question of strength of the mighty—"Here I am!" so *Ew.*, *Hahn*, *Hirs.*, *Stick.*, etc. Others (*Schlott*. E. V.), is it a question of strength—Here is the mighty! Against this is to be urged (a) the clumsiness of such an exclamation in the mouth of God, and (b) the word הִנְנִי naturally stands first in its clause. According to all the above translators only the words וְשִׁבָה and הַיּוֹם or וְשִׁבָה הַיּוֹם are the words of the Deity—the anterior halves of both clauses being the

words of Job himself; but it is less abrupt and the dramatic effect is much heightened if the whole verse be considered the words of God. The sufferer imagines for a moment that he had cited his great adversary, his citation is attended with unexpected success, He appears—appears in a whirlwind, dashing His challenger about (17*a*), multiplying His plagues (17*b*), filling him with the bitterest pains (18), coming in magnificence and rioting in the jubilant consciousness of omnipotence, as if to say: I have been cited, challenged. Was it to a trial of strength? here I am!—to a trial at law? who will venture to plead me!—V. 20. Before this omnipotence the sufferer sinks helpless in the dust, sobbing out his despair, *though I were innocent*, my own mouth would condemn me—losing all self-possession, with no sense but that of His fearful eye upon me and His power ready to crush me, my own mouth would stammer out that I were guilty; *were I guiltless* it would pervert me; losing command of it, it would play the traitor and falsely proclaim a guilt which did not exist. וַיִּעַקֵּשׂ אֵי either like הִזְרִיק *declare* perverse (*Gesen.*), or not declarative but simply causative; make perverse, *pervert*, falsify my real position and standing (*Ew.*). On form for וַיִּעַקֵּשׂ אֵי conf. 1 Sam. xiv. 22; xvii. 25; xxxi. 2; Jer. ix. 2. The form occurs with *mas.* termin. and *vav* consec. only; for תהכרו Job xix. 3 is Qal. conf. Ges. 53, 2 N. B 4, Thes. s. v. קָבַץ Green 94*c.*; nom. is מִן (as E. V. Rashi, etc.) my mouth, *it*.

2. *The falsity of the friends' doctrine, that God prospers the righteous, etc. (v. 21-30)*

First. The thought that though innocent he must yet, out of mere physical terror from an overwhelming power, declare himself guilty, excites Job to a momentary frenzy, in which despair combines with violent antagonism and sense of wrong. The verses attach themselves closely to ver. 20, *were I guiltless*, I *am* guiltless; come what may I will maintain and proclaim it, I will take no account of my life; it may cost me, as is likely my life, for defending myself: I care not, I *am* innocent. Nay, it is one to me whether I live or die, and therefore I speak out my thoughts: *Innocent and impious he destroys alike*; guiltless and guilty go down indiscriminately before his all-prevailing

might; if there is any difference his evil falls with most severity on the just, who are incapable of the shifts to evade it to which the wicked have recourse. So far from uniformly prospering the just, He laughs at their calamity, gives the earth into the hands of the wicked, covers the face of its judges from seeing wrong—if all this is not ultimately due to Him, to whom is it due? ver. 21-24.

Second. Such is the course of things on earth's face, evil falling on all indiscriminately, and the cry of the innocent mocked at, nay God himself actively the agent in this system of things, and (¶ ver. 25 introducing a particular case of the previous general) in this infinite wrong under which earth and the righteous writhe and moan, I also suffer; *my days* (innocent as I am) have been swifter than the post, than the ships of reed, than the eagle swooping to the prey (an exquisite climax); my life has been withered in the luxuriance of its freshness, hopeless of a return to happiness or even a moment's respite from misery. For if I think of a moment's relief and determine to cast off my sorrow, I am suddenly filled with the thought of my torments (28); I know that thou wilt not admit my innocence: I *have* to be guilty—that thou hast resolved upon, and unavailing enough are all efforts of mine to the contrary (29-31), ver. 25-31.

Third. The cause of this impossibility on Job's part of clearing himself, *for he is not a man as I am*, etc. Job *must* be guilty, because God simply wills it, and against His omnipotence there is no chance of proving the contrary. Job and his adversary are (a) *incommensurable*; (b) there is no arbiter to see justice done between them; (c) the divine terror paralyzes Job, but if on equal terms he would speak and not fear, ver. 32-35.

First. V. 21-24. The falsehood of the doctrine of strict retributive justice in this world. V. 21 attaches itself to ver. 20; יָנִי דָּפָּ of 20b. which was put there concessively, is taken up and re-echoed in positive exclamation in 21a.—*were* I innocent (my own mouth would pervert me) I *am* innocent! This construction is the only reasonable one and now generally adopted. The only other const. at all suitable

would repeat **אני חם** concessively—*were I innocent I would not know myself*; that is, fail to recognise myself as innocent, but driven to extremity would confess myself guilty, would blame and despise my life. *I value not* **לֹא אֶדְרֹג** not to know, *care for*, concern one's self about, Gen. xxxix. 6: **לֹא אֶדְרֹג** is parallel and of nearly same signification with **מִזְמַן** *despise*, and **לֹא אֶדְרֹג** parallel and of same sense with **יִי**. Job feels that the bold assertion of innocence while his adversary seems determined to hold him guilty may cost him his life, and this feeling gives motive to these exclamations, *I value not my life*. His innocence and the consciousness of it is dearer to him than existence.—V. 22. *It is all one* **אֵי-תִּחַת-הַיָּמִים** *i.e.*, *the same to me whether I live or die*. The expression resumes the idea of last verse. Some (Chald. etc.) render *there is one fate or measure to all*, to good and bad alike, but that idea is the one precisely to which the present words form the preface, and such tautology is not conceivable. Job being indifferent to life means to speak out the view *he* has of the moral government of God, as the friends have so fully uttered theirs. (1) God destroys all, indiscriminately; good and bad have a similar fate (22*b*.) cf. Eccles. *passim*. (2) When under such general calamity the righteous cry to Him, He heeds not but mocks their trouble (23). (3) But not alone passively but also actively does wrong arise from Him, He sets the wicked aloft as rulers, to oppress and grind the righteous (24)—and it cannot be said, it is not He, for if not He ultimately, who then is it?—V. 22. *He* **אֵי-הוּא** the divine name avoided, conf. note iii. 20.—V. 23. **שׁוֹשׁ** *scourge*, some general calamity, such as war, or pestilence, which falls on all indiscriminately. *Distress* **הַצָּרָה**, **הַצָּרָה**, Deut. iv. 34, *πειρασμος*, (*Ew.* unnecessarily from **צָרָה**) *trial*. The righteous are more sorely troubled by such affliction than the wicked, seeing, as with Job, there is in addition to the mere calamity, the religious trial which it occasions, and at this inner trial God mocks—a most bitter thought and charge.—V. 24. *Earth*, without art., so **עֲשׂוּ** in higher style, *Ew.* 277*b*. conf. Mic. vii. 11 foll.; sing. emphat. for plur., *Ew.* 278*a*.; Job xxvii. 17; Ps. xii. 2. *Covers* **הַפָּנִים** *nom.*, God, not vague indetermin. 3 sing. for pass., a construc. not admitted by the final clause. *Covers the faces*, *i.e.*, conceals the judges, so that men know not where to find justice and law; or rather conceals from the judges law and right, so that their judgments are perverse, and but increase by legalizing the previous wrong. *Who then is it*, **מִי** (only in Job, elsewhere **מִי־הוּא**), used

in impatient questions (Ew. 105*d*.) Gen. xxvii. 33; Job xvii. 15; xix. 23. It is perhaps preferable to join the word here with the interrog., *quis quæso?* (Heilig.) *quis nam*, who *then?* though in the passage Job xxiv. 25, the accentu. is decidedly the other way, and presumptively the other way here (Outlines of Heb. Accent. p. 89), and *Conant* is totally wrong in maintaining the contrary against *Olsk.*—Job's question is one sufficiently pertinent.

Second. V. 25-31. Job's case a particular instance of this general moral confusion. *And, rav* introduces a special development of a general fact (Ew. 340, 341). *Have been swifter* ^{לְקֵי} his past life, *days* as vii. 6. The comparative idea may lie in a verb (Ges. 119, 1). On ^{לְקֵי} Ew. 211*c*.; Ges. 90, 3; Job. vii. 6; ix. 3, etc. *Post*, runner, courier. *Have not seen* ^{לֹא רָאָה} a circumstantial clause to ^{בְּלֹא רָאָה} *without* seeing.—V. 26. *Ships of reed*, ^{סִפִּי} most probably same as Arab. ^{سيف} *collect.* of ^{سيف} *arundinetum* (Freytag p. 10), skiffs made of the Papyrus Nilotica (see *Ges.* comm. in Is. xviii. 2, on ^{סִפִּי} ^{לְקֵי}) noted for their swiftness. Of other interpretations, (1), one has connected the word with ^{רָצָה} (*av-eo*) to desire, *ships of desire* (Qimhhi, Symm.), so E. V. in marg., the textual reading is a paraphrase. *Ships of desire* are ships eagerly desiring (a fine personification of *swiftness*), to reach the haven. Singularly mistaken and prosaic (even Qimhhi sees the poetry) is Barnes, ships eagerly desired for the value of their cargoes! (2) Another interpretation (Chal., Jerome) connects the word with ^{רֵבֵב}, ^{רֵבֵב} greenness, fruit, *fruit ships* hurrying on lest the fruit should injure. (3) More reasonable is the conjecture of many MSS. (44—Ges. Thes. s. v.), which read as Syr. ^{רֵבֵב} = ^{רֵבֵב} Gen. iii. 15, *enmity*, hence hostile, *piratical ships*. See more fully Ges. Thes. s. v. *Like*, ^{כְּ} when two things are compared *with* each other, the idea of similarity may easily be expressed by the prep. Eccles. ii. 16; iv. 15; vii. 11; Ps. lxxiii. 5; lxxxviii. 5; Ew. 217*h*. *Like an eagle* ^{כְּעֵשֶׂת} is susceptible of being rendered like *the eagle* (*genus*), for in comparisons, though the art. is generally (Ges. 109, 3*abc*.) yet it is not always present, comp. Is. xxxviii. 14; Ps. xxii. 17 with Num. xxiv. 9; Ezek. xxii. 25; *Hupf.* Ps. xxii. 17. With this transl. ^{כְּעֵשֶׂת} will be imperf. of general truth. But of course Job does not compare his life to the eagle, but to the eagle in a certain attitude; the image is compound, *eagle swooping*, so that we must render like *an eagle swooping*, ^{כְּעֵשֶׂת} imperf. of un-

finished action for which particip. עָשָׂה (Hab. i. 8, עָשָׂה) might have been used. The climax in these three images is very fine, embracing all that is swiftest in earth and sea and air.

V. 27. *If I say*, אִם אֶשָּׂא infin. with suff., lit. if my saying be, Dan. xi. 1 (Ew. 355b.). The volunt. tenses are finely expressive: *if I say*—rousing myself from my stupor and prostration—*I will*, etc. *My complaint*, אֲנִי אֶשָּׂא my mourning over my malady. *Forget*, give up, have done with. *My faces*, אֲנִי אֶשָּׂא sad countenance, distorted with anguish and overhung with gloom, finely said of the appearance of the childless Hannah, 1 Sam. i. 18. *Brighten up* אֲנִי אֶשָּׂא Arab. *fulsit*, of the countenance when the clouds go off it—an exquisite image, Job x. 20; Ps. xxxix. 14; conf. Am. v. 9.—V. 28. When such a thought and gleam of hope breaks in it is suddenly swallowed up by the surrounding darkness; a new access of agony, a moment's reflection reminds the sufferer of his folly, his pains will never depart because the cause of them—God's determination to hold him guilty—will never change. So that terror of his pains and the yet more overwhelming terror of God's attitude towards him suddenly obscures his hope again. *Consider me innocent* אֲנִי אֶשָּׂא piel declarative, regard me as, treat me as, allow me to be, innocent. On expression of *pres.* by *perf.* in such verbs as אֲנִי אֶשָּׂא, אֲנִי אֶשָּׂא, conf. Ew. 135b. Occasionally the apod. after אֲנִי אֶשָּׂא is made by *simple perf.*, 1 Sam. ii. 16 (more commonly imperf.—always when not at head of the clause—or the vav consec. perf., Mic. v. 7), Ew. 355b.—

V. 29. *Have to be guilty*, אֲנִי אֶשָּׂא imperf. here a colour of the *fut.*, “of strict prescription of that which will happen and must happen” (Ew. 136e.), Gen. ii. 17; xx. 9; xxxiv. 7, etc. *I must* (rightly or wrongly) be guilty, thou hast determined it. God, in Job's view, had made up His mind (unjustly of course) to treat him as wicked; and unavailing were all his efforts in the face of such determination and such power to back it, to clear himself and shew his innocence. *Why then should I labour in vain*, a despairing cry wrung out by the conviction of God's determination, 29a. הֲלֹא is common strengthening part. after אֲנִי אֶשָּׂא wozu denn? (Ew. 325a). *In vain* אֲנִי אֶשָּׂא accus. of circumstance or subordination (Ges. 118, 3, Ew. 279abcd.), Job xxi. 34, “where the general verbal idea is to be more nearly explained in reference to its relations—its kind or mode—there is sufficient in Heb. the bare accus. without addition of a prep.” “Every independent substant. can be subordinated to a verb in order more nearly to describe its way and manner,”

Ew. s. 604, 605.—V. 30, 31. These verses expand the words, *labour in vain*. V. 30. A specimen of *labour*. V. 31. A specimen of its *vanity*. Of course the *labour* is for the object of establishing his innocence. *If I should wash myself, hithp.* finely reflex. חָטָא with perf. as usual (Ew. 355a.), Job vii. 4, etc. *In snow water*, purer and conferring its purity on the washer. The Q'ri is usually adopted, the K'thibh recommends לִטְבַּח poet. for בַּח Job xvi. 4, *in snow*. *With lye*, בַּיֶּרֶךְ (usually בְּיַיִת), Is. i. 25. The meaning, *cleanness*, wash my hands in *cleanness*, Ps. xviii. 21, 25, comp. Ps. xxvi. 6, destroys the literality of the parallelism. *Vav* in 30b. is simply copulative.—V. 31. The vanity of this sedulous self-purification—*then* וְעַתָּה strong introduction—almost tempora.—of apod., then, after all, in spite of all and because of all that, conf. Ps. cxix. 92; Ps. cxxiv. (poet. וְעַתָּה). *The ditch*, an expressive figure in opposition to the other expressive process of purification by snow water. *So that my clothes would abhor me, vav* apod. there is fine personification of clothes, his dead and most intimate garments would feel disgust and refuse to come in contact with him. This is the usual signification of וְעַתָּה . The meaning, *render disgusting*, is not suitable—not the man's clothes, but himself lay in the ditch, not his clothes but himself was washed—and besides is not authorised, the pass. Ezek. xvi. 25, is doubtful.

Third. V. 32-35. The cause of Job's inability to make out his innocence—not his guilt but the character and conditions of his accuser. (1) His accuser's omnipotence and unamenableness to human dealing and treatment; (2) the want of any one superior to Him to lay restraint upon the use or abuse of His power—to bring Job and Him together *humanly*. It is singular how often Job gives utterance to wants and aspirations which under the christian economy are supplied and gratified. It was the purpose of the writer to let us hear these voices crying in the wilderness, forerunning the complete manifestation of the Messiah, and therefore the Church is well authorized in using this language of Christ. Job, out of his religious entanglement, proclaimed the necessity of a mediator to humanize God, two thousand years before He came; (3) His unsparing afflictions and majesty: let Him remove the one and lay aside the other, appear on equal terms and Job would speak and not fear, conscious of no cause to fear.—V. 32. *Not a man as I am whom I might answer*, $\text{וְאִישׁ כְּאִישׁוֹ אֲשֶׁר אֶעֱדָבֵהוּ}$ a relative clause, וְאִישׁ supplied (so *Schult.*, *Ew.*, etc.). Job and He are incommensur-

able, no community of standard or standing between them. *That we might enter*, בָּוֹא parallel to לָעֵלֵךְ , and depending like it on the negation in 32a.—V. 33. *Neither is there*, שׁוֹׁלֵל stronger than יִשָּׁר . *Arbiter*, מוֹדֵיף *dijudicator*, umpire, one above both to see that the strong did not overbear the weak, Gen. xxxi. 37. *That might lay his hand*, impose his authority on both equally, fixing conditions, and carrying into execution the just issue. יִשְׁׁוֹלֵף volunt. (jussive) *nom.* שׁוֹׁלֵף om., here what Ew. calls, “relative progressive vol.” § 235, with or without *vav*, “expressing the desire or design to attain something as a consequence or purpose of something presupposed, answering to Germ. *damit*, Lat. *ut* with subj.” p. 520. Some of the ancient Verss. (Sep., Syr.) seem to have read לֵי —*would that!*—V. 34. *Let him remove*, change of subj. to God, יִסְׁרֵף vol. (juss.). *His rod*, (1) either as sceptre, symbol of power, His might and magnificence, let Him divest himself of these and appear בְּמִצְחֵי as a man. (2) His afflicting rod, the pains with which He prostrates me (so Ew., Hirz., Stick., Ros., etc.) The latter is doubtless the true sense. Two causes prevented Job from appearing in his true light, his afflictions paralysing all action, and the terror of the divine majesty; to the first answers בְּמִצְחֵי 34a., to the second, מִמֶּנִּי 34b. Let God divest himself of the one and relieve Job of the other and he would meet Him—on moral grounds merely—without fear. Job characterizes God’s majesty by the word יִסְׁרֵף naturally from his present attitude and conception of it. On suff. in יִבְּעֵתִי see Gen. xxvii. 19; Job vii. 14, *a* has a tendency to appear in pause for *e* or even *o*, Gen. xliii. 14.—V. 35. *So should I speak*, apod. without *vav*. The energy of desire and longing finely condensed in volunt. (Ew. 228). *For I am conscious of no cause to fear*, lit., *for I am not so with myself*, in my own conscience aware of cause to fear. The chief difficulty lies in deciding to what לִּי refers precisely. (1) Aben Ezra: to the thoughts of the friends, I am not so (guilty as ye suppose me) in my conscience. (2) Nachmanides: to his present condition of imputed guilt before God, I am not so (as He holds me and treats me) really. (3) Mercier: to his present afflictions, for *so* (in this affliction) I am not with myself, *i.e.*, *I am out of myself*, afflictions deprive me of my self-command and power of answering. (4) Schult. and most moderns as given above, to *fear*. *With myself*, בְּמִצְחֵי *in my own mind*, conscience (Ew. 217h.; Ges. Thes. 2c.), Job x. 13; xv. 9; xxv. 4; xxvii. 11; Ps. l. 11.

3. *Job's broken hearted wail and keen remonstrance with God over His inexplicable and contradictory treatment of him (ch. x.).*

The chapter attaches itself closely to the thought in ix. 32-35. I am innocent, but he is not a man like me before whom I might shew it, etc. Job's feeling that he is treated as guilty, that he is nevertheless innocent, and that he has yet no means of making it apparent, unmans him absolutely, and he breaks out, *My soul is weary of my life!* No feeling is so crushing as this sense of injury and wrong done the innocent. But the accumulated thought and imagery of the preceding chapter is at the back of these bitter expostulations—earth's contradictions and the crying injustice worked on her face, the triumph of successful villainy, the sad pining away under oppression of helpless innocence, the smothered cry of wrong wrong from the just unheard and mocked—with all these terrible phantoms floating before his mind and mixing themselves up with his own misery, and with his own words ringing in his ear, *If not He, who then is it?* the sufferer will penetrate to the seat of the Supreme. Staggering forward in his blindness he appeals to him to give him sight. Can all this be right? Is this becoming God? And yet it is not complaint alone, it is overpowering regret also, and the melting memories of former fellowship that choke the voice that would be stern and fill the eye that would fasten itself only in anger on the author of the wrong.

With brief preface of words which force themselves from the heart in *three* convulsive sobs (*labc.*), like the sparse large drops before the storm, excusing and introducing the pathetic wail of a crushed heart that cannot smother its memories of former blessedness, and an outraged moral sense that cannot suppress its feelings of present wrong—the patriarch opens his case in the ear of heaven: I will say unto God. Suffering had made his eye sharp and his conscience keen, and the demeanour

of Deity may feel the indignant reproach of his rigidly severe morality.

First. V. 2-7. *Fasten not guilt upon me!* is it becoming thee, God, to oppress and overbear? Is this in keeping with thy character and thy station, and what thou owest to the universe and what the universe expects of thee? (a) to use thy power ungenerously or unjustly on any, (b) to reject the work of thine own hands, the just, (c) to shew thy favour to the wicked (a terrible climax!) Ah! there is a deep moral question here, Job would say, a question of fearful moment for the interests of religion and the experience of the righteous on earth; but not altogether too without its bearings on the conduct and estimation of God in heaven (2, 3). *Shew me wherefore thou contendest with me!* (1) Is it that thou hast eyes of flesh and seest as men see, and being misled and misinformed and conceiving me guilty while innocent art persecuting me without a cause (4)? or (2) is it that thy days are as man's days, that thy life being short and fleeting as well as mine, thou must hurry on my trial lest thy victim should elude thee, lest thine ire should fail to be glutted either from thy or my demise (5, 6)? and torturest me to extort confession that thine eye may see thy desire on me, though thou knowest I am not guilty, and though none can deliver from thy hand (7).

Second. V. 8-17. The feeling of contradiction between the Deity's past and present rises ever in intensity in Job's breast, and in amazement he sets the two in blank opposition to each other before God himself—let *Him* reconcile himself with himself if He may. While there is fearful keenness of dialectic here, there is also irresistible tenderness of expostulation. The appeal is from God to God: thy hands have made me, and thou destroyest me! O remember thou didst form me as clay, and thou reducest me to dust again! Of the three feelings struggling in Job's heart, amazement at the divine contradictoriness, remembrance of the former favour of God with soft regret and longing for its renewal, and blank dismay at his own present

ruin, the middle one overmasters and rises above the others, and forgetting all else he will press into the presence of God and recall in tender confidence the former days when He had other thoughts towards him than now, when he was His favourite handiwork, His masterpiece, the delight of His eye and the distinguished of His grace—and as one loves to linger where he has been blessed, Job feels himself again under the plastic hand of Deity, forming his body, fashioning his soul, and every mystic touch of power and hidden influence of grace brings ease and peace to him, it gives surcease of sorrow to dwell on each from his conception along the whole wonder-working line of providence till his sudden scathing (8-12).

But—starting out of his dream of the past and losing hold one by one of its memories as the present rushes in again in agony and darkness, and the unreconciled mystery of his fate elevates itself into overwhelming prominence, the desperate conviction (as sole possible explanation) seizes him that all God's former goodness was apparent, was but hollow, nay, that all the divine expenditure of skill and resource was but to prepare and the better to carry out a deep and desperate scheme of oppression, resolved upon from Job's very conception—*but* these things (the fearful detail of the deep divine plot which follows, or perhaps *these* agonies, etc., of mine) thou hadst hidden in thine heart, I know that *this* was thy purpose with regard to me (13). Then follow the details of this scheme, which consists, as Ew. says, of a Tetralemma, a fearful fourfold net, which should ensnare and capture the victim whichever way he might turn or manifest himself: (*a*) Were he to sin—for what man is there that sinneth not—God would rigidly watch and note his sin, and refuse to acquit him of its guilt (14); (*b*) were his sin aggravated, not the common current, inevitable, transgressions of men—wo to him! words would fail to express the violence of the vengeance taken (15*a*); (*c*) even if he should be altogether guiltless—he must not lift up his head in conscious innocence, but appear a criminal (15*b*.); (*d*) should his head lift itself up,

forgetful of its adversary, or, in the honest pride of guiltlessness—then God would hunt him like a lion, as if he were some destructive and dangerous beast of prey, would renew his miracles (!) on him, and bring up against him new plagues in thick succession like fresh reserves to a beleaguering host (16, 17).

Third. V. 18-22. The thought of this treatment, the inevitableness of it, the injustice of it, the unexpectedness of it from whence it came, drives the sufferer into a new frenzy of despair as chap. iii.—for to be wroth with one we love doth work like madness in the brain—and he passionately demands, (1) why, if this was to be his treatment of him, God brought him into the world of life at all, denying the rest of the grave and the blessedness of being carried from the womb into it, why *then* (18, 19)? (2) why, as his days were nearly over he was not allowed at least some respite ere he died (20, 21)? comp. vii. 16.

V. 1. Preface. Connection with last chap. is close, what Job had been saying filled his mind, especially the feeling of his own helplessness and the feeling that he was injured and wrongly punished—the most crushing of all feelings, and he bursts forth: My soul is weary of my life. This preface consists of three convulsive sobs, *1abc. My soul*, *שִׁבְלִי* never bare circumlocution for *I*. I am *heart sick*. *Weary* *הִשְׁבַּלְתִּי* either perf. qal of *שָׁבַל* Chald. *שָׁבַל* to be sick, weary; or for *הִשְׁבַּלְתִּי* niph. of *שָׁבַל* = *שָׁבַל* conf. Gen. ix. 19, with Gen. x. 18. Cf. *Ew.*, Lehr., 193c. V. 1a. expresses the inner mental state, ver. 1bc. the double outer expression of it. The volunt. in 1bc. are sufficiently in place. *I will give free scope*, *הִשְׁבַּלְתִּי* will leave, leave unchecked. *לִי* not upon me, regarding myself, as *subject* of complaint, but *with me* (*bei mir*), almost through me, so that it shall seize me wholly and express itself through my whole being (*Schlott.*) Job xxx. 16; Jer. viii. 18; Ps. xliii. 5 (*Thes.* and *Lex.* 3e.).

First part of the complaint, ver. 2-7, falling into two sections, (1) ver. 2, 3, God's dealing with Job was derogatory to the divine character and dangerous and confounding to the interests of religion and the first principles of religious men; (2) ver. 4-7, it was derogatory to the divine character in another way, it seemed to prove Him the victim of the imperfections and the vindictive weakness of man. The

exclamation, ver. 2*a*. is expanded in ver. 3, and ver. 2*b*. in 4-6. *Fasten not guilt upon me*, that is by main force, and mere arbitrary determination. Job looked at his afflictions as the expression of God's opinion of his guilt.—V. 3. *Is it becoming thee?* טִיב *decet*, not as others, *juvat*, does it give thee pleasure? The argument is, that God's treatment of Job, a righteous man, with such severity, was unbecoming a righteous God, and that the world expected other things, and that such things tended to the consternation of religious men and the confusion of all fixed religious principle. V. 3 is a climax, (*a*), to *oppress*, *i.e.*, to use His omnipotent power unjustly or ungenerously in any circumstances; (*b*) to oppress the just; (*c*) to favour the wicked. *Work of thy hands*, *i.e.*, Job, a just man, his own physical and spiritual handiwork. *And shonest*, const., an anacolouthon, *vav* simply copul., but the consciousness of יָפַע fallen out of the writer's mind, and the *perf.* of past action extending into present employed. The figure needs no illustration.

(2) V. 4-7.—V. 4-6, carry out 2*b*., shew me *wherefore*, etc. Is it that thou hast eyes of flesh? Two suppositions might account for this treatment of Job, (1) mistake on the part of God (4), or, (2) malevolence arising from shortlivedness and passion (5, 6).—V. 4. *Eyes of flesh*, human eyes, יָעַי opposed to עֵינַי Is. xxxi. 3, and being human fallible, and thus misapprehending Job. On double interrog. conf. iv. 17.—V. 5. *Thy days*, term of existence, art thou shortlived as man, and liable to be cut off and called away ere thou canst fully gratify thy vengeance?—V. 6. *That thou inquirest*, etc. Is the explanation of this rigor the brevity of thy life, and consequent fear lest I should elude thee. The reference seems to be to the practice of torture, which shortlived tyrants have recourse to, to extort confession of a guilt which they have not time or patience to allow to develop itself, in order the sooner, and at any rate, to gratify their vengeance on their victims.—V. 7. *Though thou knowest*, יָדַעְתָּ לְעַל lit., upon, or over and above, in addition to, in spite of, thy knowledge. *And though none can deliver*, *vav*, cop. co-ordinating יִשָּׁע to יִשָּׁעוּ both being subordinate to יָדַעְתָּ. Of course Job in ver. 5, 6, speaks of God's dealing according to its appearance and the judgment which would be formed of it were it man's. It looks as if God were subject to human misapprehension, and human passion—though of course He is not (ver. 7), and this makes His government all the more mysterious.

Second. V. 8-18. The contradictoriness of the divine dealing in Job's

past and present. The hinge of connection with the last strophe is יְהוָה יָצַרְנִי , nor can deliver from thy *hand*—thy *hands* made me! The unrelieved and overwhelming contradiction of the divine conduct is the theme; the hand that made him is the same that now destroys him. Regret and tenderness and tearful reproach all struggle for utterance in this speech. With marvellous truth to passion and nature, Job utters this great contradiction between God's past goodness to him and his present severity, first, in two brief convulsive antitheses (8, 9), and then passes on more calmly to a longer delineation of the former, the very thought of it composing the passion of his soul (10-12), only when he awakens again out of his reverie, to rise anew into a louder and more despairing cry over the latter, in which self-tormenting suspicion reaches its climax when it turns God's very goodness into hypocrisy and mere scheme for more effective future torment (13-17). There is really but one subject in Job's mind, God's loving creation and fostering of him. This is stated, *first*, generally, ver. 8; *second*, in an image, a clay vessel, ver. 9; *third*, particularly and almost anatomically, ver. 10-12.—V. 8. *Fashioned me*, פָּלַא מֵנִי *piel*, denoting the care and thought expended. *All of me*, כָּל־מִנִּי iii. 18, every individual organ and power was the separate object of the divine skill. *And thou destroyest me!* *vav* consec., though with strong adversative sense as well. The words express amazement and reproach, and are insinuating argument for respite and change.—V. 9. *Remember*, זָכֹר as vii. 7. Job takes the Deity back with him to times long gone by, and to deeds which He hath forgotten, but which Job cannot, and by calling up old recollections will awaken new thoughts in God's mind. The image of a finely moulded vessel, dashed by its own moulder into formless dust again is exquisite.—V. 10-12 contain a description of the formation of the human frame in the womb, shewing wonderful physiological knowledge—the generation of the child, ver. 10*a*.; the formation of the embryo, ver. 10*b*.; the gradual development of the foetus, ver. 11; and then the birth and gracious guidance through life, ver. 12; comp. Ps. cxxxix. 13, etc. The verbal forms are imperf. *i.e.*, *pres.* Job again feels the divine hand upon him.—V. 11. *Clothe me*, verbs of clothing with two accus, chap. vii. 5. *Interweave*, שָׂרַף־בְּיָדָי *poel* of שָׂרַף , not to *fence*, defend (as E. V.) as Qal. i. 10, which is the secondary sense, conf. cognate שָׂרַף Ps. cxxxix. 13. The prep. בְּ instrumental, as usual, of, *out of* bones and sinews.—V. 12*a*. a Zeugma.

V. 13-17. The conj. ׀ in 13a. expresses the transition of revulsion from previous thought, *but*. Job's recollections of blessedness melt and fade before his present misery like some fine figure or vessel (his own comparison) dug from the ruins of other ages. When it feels the present atmosphere, its fine outlines change, its features mix and dissolve, and speedily it is a heap of dust. Between the present and the past there is unreconciled contradiction, or if reconcilable it is thus: the present, alas! is real enough; the past must have been simulation and design. *But these things*, הֲלֹא! on *vav* advers., conf. Ew. 340a., Gesen. 155b. הֲלֹא refers most likely to the details which are to follow, ver. 14-18, as חֵטֵא in 13b. *Thy purpose*, הֲפֹע lit. *with thee*, in thy mind, ix. 35, xxiii. 11, etc.—V. 14 foll., the deep divine plot. *Should I sin*, דִּם with perf., as a conditional clause must be followed by another; and with respect to this other it is always perf. (Ew. 355). The scheme is fourfold: (1) should Job sin in some trivial way, אֲפֹד, as vii. 20, of common venial universal sins. God would still keep it up against him, יִשְׁמְרֵנִי *vav* consec. perf., *i.e.*, temporally *fut.* from standpoint of the *sin*, comp. Ps. cxxx. 3. (2) Should Job be guilty of heinous sin, be a עֲשֵׂר woe to him! לֵלִי very strongly expressive of terror or pain, Mic. vii. 1; words would fail to describe the violence of the punishment. (3) Should he be innocent of all sin, be forensically guiltless, יִרְקָא *vav* simply copulative and conditioning part. דִּם omitted, he must not plume himself on that, but demean himself as criminal, sated with contempt and familiar with his misery. אֲשֵׁר *fut.* from position of יִרְקָא I *must* not lift up. The words עֲשֵׂר and רָא are not to be taken as if both were *imperat.*, God being addressed: *Be satisfied* with contempt and *look* in mercy on my debasement; nor yet the first as adj. and second as *imper.*: (I am) *sated* with contempt, *look thou* on my debasement (E. V.); nor yet is first adj. and second *infin.*, this *infin.* being parallel to הֲלֵן and under government of עֲשֵׂר: *Sated* with contempt and *with seeing* (the sight of) my misery, a very good sense; but רָא is cons. of adj. רָא as *Schult.*, and most mod. Any change of vowels, as רָא (Ew.) is to be avoided as unnecessary and unauthorized. (4) Should his head lift itself up,—the nom. to הֲלֵן! is certainly שֶׁר 15., God would hunt him as if he were some dangerous beast of prey. לֵשׁ is *object*, a lion is hunted, does not hunt. All the verbal forms in ver. 16, 17, הֲלֵן! etc., being in conditional clauses are *volunt.* (jussives), comp. Ges. 128, 2c., the conditioning part. is frequently omitted, Ew.

357*b.*; Job xi. 17; xvi. 6; xix. 18; xxii. 28; xxxvi. 14, etc. On the combination **אֵלֶיךָ יְהוָה שָׁב** comp. Ges. 142, 3*b.* and exx., Ew. 285*b.* In **אֵלֶיךָ יְהוָה** the *hith.* is significant, *shew thyself* miraculous. There is bitter irony here—the Deity had a fine subject for miraculous effort in Job, a very lion was he! The image changes in ver. 17: formerly Job was a lion to overtake and overmaster which the miraculous power of God was needed (16); now Job is a culprit against whom witness after witness is summoned (17*a.*): and finally he is a proud impregnable fort or obstinate foe, against whom ever new reserves are brought (17*b.*) Job's afflictions being what is described under these various modes of treatment. On **רָבָה** volunt. *hiph.* רָבָה comp. Ges. 75, 15. The words **אֵלֶיךָ יְהוָה** stand absolutely as adverbial clause, and are a *Hendiadys*, *changes and a host*, changing, alternating, successive hosts—with *host succeeding host*, as *Con.* admirably.

Third. V. 18-22. Job's new cry of despair and passionate demands: (1) Why, if this was to be God's dealing with him, he ever was allowed to live? ver. 18, 19; (2) since he must speedily expire, Why he is not granted a little respite ere he dies? 20-22.—V. 18. Why then? *vav* connecting with the foregoing, *quæ cum ita sint*. The *imperf.* **אֵלֶיךָ יְהוָה** etc., may be *pres.*, synchronous with the action and time expressed by **אֵלֶיךָ יְהוָה**, or they may be *fut.* from the standpoint of **אֵלֶיךָ יְהוָה**. The difference is easily conceivable and the Heb. is susceptible of either shade of thought, though the distinction cannot be rendered in English, comp. ch. iii. 3, 11: Ew. § 136*b.* and § 136*ef.*; Gesen. 127, 4; 2 Sam. iii. 33; 1 Sam. xxi. 16; Gen. xliii. 7. The *opt.* form of E. V. is feeble. In **אֵלֶיךָ יְהוָה** *vav* co-ordinates **אֵלֶיךָ יְהוָה** to **אֵלֶיךָ יְהוָה**, *i.e.*, is copul. and not *consec.*—V. 19. **אֵלֶיךָ יְהוָה** and **אֵלֶיךָ יְהוָה** not from the speaker's actual, but conceptional standpoint—time of birth. On *perf.* for plup. subj. comp. Gesen. 126, 5, Is. i. 9, etc. **אֵלֶיךָ יְהוָה** pausal and poet. for **אֵלֶיךָ יְהוָה** (**אֵלֶיךָ יְהוָה**), to *carry*, “max. in pompa, Ps. xlv. 15—de pompa funebri, Job x. 19; xxi. 32, etc.” (Thes. s. v.). In ver. 20 the *K' thibh* **אֵלֶיךָ יְהוָה** and **אֵלֶיךָ יְהוָה** are of course to be preferred to the *Q'ri* **אֵלֶיךָ יְהוָה** and **אֵלֶיךָ יְהוָה**: “Job at the end of his complaint not venturing to speak to God, but of Him in 3rd. pers.” (Schlott.). *Withdraw* (*Con.*) **אֵלֶיךָ יְהוָה** understood, Job vii. 17, seine *Aufmerksamkeit*, Ew., or **אֵלֶיךָ יְהוָה** (Ges.), the Engl. is ambiguous as the Heb.—V. 21. *Not to return*, a circumstantial clause, qualifying *go*, the government of which commences 21*b.*, comp. Ew. 306*c.*; 341*ab.*; Job ix. 5, 11, etc. On *vav* *consec.* in **אֵלֶיךָ יְהוָה** (**אֵלֶיךָ יְהוָה**), comp. Job. iii. 21 note, and on *gend.* Job. iv. 5 note.

THIRD PAIR. ZOPHAR AND JOB.

(a) ZOPHAR. (CH. XI.)

The last and least worthy opponent of Job now has his turn—he who, according to Ewald, (an authority before which he must have bowed had he lived in these latter days,) had better have been silent! In his first appearance he is hot, and eager, and peremptory, but widely more gentle and less coarse than hereafter. Eliphaz brings forward his earnest exhortation, overawed by its divine majesty, and trembling when he recollects how he received from heaven the truth which he utters for Job's advantage. Bildad reposes not on revelation, but on the human consciousness. Zophar, the private dogmatist, and as such—having nothing to fall back upon with dignity—the hottest and most intolerant, has only his own “of course,” “it cannot but be,” with which to silence his obstinate adversary. To Bildad, insisting largely on the invariable retributive justice of God, punishing the wicked, prospering the righteous, Job replied, *first*, that such doctrine was worthless, as God by his infinite power could debar any making out his innocence before him; and, *second*, such doctrine was false; God's retributive justice was non-apparent, as the history of the world and of Job sufficiently testified—I am righteous, and behold me! In addition to this, Job had, in the agony of uncertainty, passionately cried that God would appear, that he might plead before him and vindicate his innocence (ch. ix. 34-35). These three things lie at the back of Zophar's reply: Job's high language regarding his own innocence; his charge of confusion and wrong against the moral government of God; and his momentary cry that God would appear to hear and answer his complaint and charge. This language of himself Zophar characterizes as *boastings* (בְּרִים big-talk), his language of God's government and of Himself as *mockery* (לֵעֵי), impious, infidel in its manner and tendency; the wish that God would appear he lays hold of and reiterates, with the intimation that Job would then find things

somewhat different from his anticipation—his claim of personal innocence and consequent charge of personal wrong, were founded on defective knowledge of himself, the Divine Wisdom would shew his innocence to be guilt, and his chastisement less than he deserved; and his charge of confusion and general moral disorder he would find to resolve itself into his incapacity to comprehend God or his government. Thus there are :

(1) Zophar's prayer for God's appearance to shew from his deep wisdom to Job the wrong and the ignorance of his present attitude towards men and heaven (1-6). (2). A eulogy on the divine wisdom thus introduced (7-12). (3) An exhortation, arising out of the foregoing, to repentance with promise of blessing—this light being intensified by contrast with the awful darkness of the unrepentant's fate (13-20).

1.

Ch. xi. 1-6. And Zophar answered and said :

Shall the multitude of words not be answered ?
 or shall a man of talk justify himself ?
 Shall thy boastings put men to silence
 so that thou mockest, none putting thee to shame,
 And sayest, My doctrine is pure,
 and I am clean in thine eyes ?
 But would that God would speak,
 and open his lips with thee,
 And shew thee the secrets of wisdom,
 how that insight is manifold—
 so shouldst thou know that God remembers not all
 thy guilt against thee.

2.

7-12. Canst thou reach the deep things of God,
 or canst thou reach the perfection of the Almighty ?
 Heights of heaven !—what canst thou do ?
 deeper than hell ! what dost thou know ?
 Its measure is longer than the earth,
 and broader than the sea—

If he should arrest and imprison,
 and sit in judgment—who then would hinder him ?
 For He knows worthless men,
 and sees iniquity without needing to consider it—
 But a witless man would be wise,
 and a wild ass colt be a born-man !

3.

13-20. If thou direct thy heart,
 and stretch out thy hands unto him ;
 If iniquity be in thy hand, put it far away,
 and let not wickedness abide in thy dwellings,—
 Surely, then, thou shalt lift up thy face without spot,
 and thou shalt be steadfast, and shalt not fear—
 For thou shalt forget trouble,
 as waters passed away thou shalt remember it ;
 And clearer than noon shall life arise,
 if darkness come, it shall be as morning ;
 And thou shalt feel secure, because there is hope,
 and shalt look around thee, and take thy rest in
 confidence ;
 Thou shalt lie down and none make thee afraid,
 ay, many shall make their court to thee.
 But the eyes of the wicked shall waste away,
 refuge shall perish from them,
 and their hope—is the breathing out of life.

First. Zophar's last resort—prayer for God's appearance.
 (v. 1-6).

Not without a gesture of impatience had Zophar waited till Job's *multitude of words* had come to an end. The latter was most unreasonable; he should have been silent and abashed long ago before the champions of the popular faith, but he was becoming more unmanageable, more defiant and sneering, more lengthy every time he spoke. After a fling at the oration of his oppo-

ment (2*a.*), who seemed to consider argument, speaking much, not well (2*b.*), and appeared afraid lest any one else should open his mouth (3), Z., who has little to say, and (as usual) is most impatient to say it, fastens with sufficient acuteness on the marrow of Job's assertions and attitude—viz., his innocency in the sight of heaven (4). 1. This assertion, so far as Job or man was concerned, was mere bombastic assumption (3*a.*); 2. so far as God was involved, it was offensive imputation (after the manner of wicked men, Job. xxxiv. 36) against heaven (3*b.*). 3. With reference to Job's cry for God's appearance to solve his riddle, if God would appear the Divine Insight could lay bare such sins before Job (sins hidden from men), that he should be found not innocent but most guilty, and God not rigidly severe in his dealings with him, but most merciful and sparing (5-6).

Second. Eulogy of the Divine Wisdom (v. 7-12).

The Divine Wisdom thus introduced is made the subject of eulogy—in itself and with reference to the impossibility of human wisdom measuring itself with it (7, 8, 9); and with clear inference as to what must be human action under divine dealing prompted by this transcendent Insight (10, 11). This Wisdom is heaven high (8*a.*), hell deep (8*b.*), earth long (9*a.*), sea broad (9*b.*), what can human wisdom do or know compared with it? And should God, acting under knowledge afforded by it, proceed to judge men, who *would* (referring to ix. 12) venture (as you say) in the face of such omniscience to oppose him? (10-11).

Third. The Exhortation founded on foregoing (v. 13-19).

These verses are connected with the preceding by ver. 12, and the mode of conceiving the connection will differ according to the way in which that verse is conceived (see notes). If that verse describe man's general state of ignorance and folly con-

trasted with God's penetrating insight, the connection will be: if *thou* (אָתָּךְ emph.), not like other men, wild and untamed, and ignorant, wilt direct etc. (*Con.*). Or if ver. 12 describe the unreasoning resistance of men to the divine chastisements—if *thou*, avoiding such violent outbursts of passion as vain men indulge under the rod of heaven, wilt direct, etc. (*Stick.*). Or if ver. 12 describe the educating and subduing influence the divine chastisements produce on men—if *thou*, therefore, laying thy calamities to heart, wilt, etc. (*Ev.*). Or, finally, if ver. 12, with special reference to ix. 11, foll. describe the arrogance of a man who seeks, and thinks himself capable, to know the deeps of Divine Wisdom—if *thou*, not presuming to know what God is, but seeking to be what he requires, wilt direct, etc.

Z., like his predecessors, closes: (1) with an exhortation to repentance (13-14); (2) with a promise of unexampled felicity, both earthly and heavenly, on such penitence (15-19); (3) in addition to which, unlike his predecessors, but like himself, he holds up a distant and dismal picture of the misery and end of the impenitent (20). This final section is very fine. (1) Repentance (13-14). This consists, *first*, of a mental or personal self-determination towards God, a determination both of the inner (heart 13*a.*), and outer (hands 13*b.*), a bending of the whole current of one's being heavenward; *second*, also of a *practical*, in addition to the mental, the putting away sin, which again has two elements, personal sin (14*a.*), and relative sin, about or connected with a man's relations in life (14*b.*), in friends, servants, etc. (2) The glorious promise of blessedness on repentance (15-19). This consists of a ground, and a fore and back ground; a central object with a light streaming in upon it from before and behind. Of course the central figure is Job—spotless and stable (15*ab.*), and in the noon of prosperity (17*ab.*)—and this noon is clouded neither by the dreary shadows of memory from behind (15*b.* 16), nor by the dark forebodings of anticipation before (18, 19). (3) The appalling picture of the ruin and misery of the unrepentant (20).

First. V. 1-6. Zophar's prayer for God's appearance, in hope to silence Job by terror of such a thing.—V. 2. *Multitude of words*, רַב דְּבָרִים as Prov. x. 19; Eccles. v. 2; an adj. רַב (Sep., Chal., Jer.), has no existence. *Man of talk*, אִישׁ שֹׁפְתִים, lit., *man of lips*, cf. Ps. cxl. 12.—V. 3. The simplest construction is to continue the interrogation; others conclude the interr. at ver. 2. *Boastings* בְּרִים, *big talk*, Is. xvi. 6; Jer. xlvi. 30; referring to the great things Job gave out of himself, and which he should do should his Adversary appear,—*lies* (E. V.), is too coarse for the present stage of the debate. *Men*, מְנִים in plur. only (sing. appy. in prop. names), *adultus* (מְנָה extendit, Eth. *mēt*, *maritus*), cf. ver. 11; Job xix. 19; xxii. 15; xxiv. 12; xxxi. 31; Deut. ii. 34. *So that thou mockest* וְתִלְעַג וְתִלְעַג consec. of *silence*. To *mock* is to speak rashly, impiously, with infidel tendency of the divine Being and government; the word expresses both the *matter* and the *manner* of such speech, cf. Job xxxiv. 7, and the use of verb לִי Ps. i. and Prov. *None making thee ashamed*, a circumstantial clause, qualifying circumstantially תִּלְעַג in 3b., and expressing the effect of וְתִלְעַג in 3a.—V. 4. *And sayest* וְתִלְעַג co-ordin. to וְתִלְעַג. *My doctrine is pure*, טָהוֹר not of course merely the position which he had been maintaining during the debate of his *innocency*, but his whole religious principles and previous life; so that 4b. is not exegetical of 4a. nor interpretative of it, but repetitive; or more strictly 4b. expresses the external and actional of which טָהוֹר was more the internal and dogmatic or religious. *Thine eyes*, God's, Job x. 7; there is no necessity for throwing the qualifying power of this expression over 4a. וְתִלְעַג *perf.* extending into *pres.*, *have been* and *am*.

V. 5. *But would that God would speak*, וְתִלְעַג powerfully adversative, Job i. 11; ii. 5; v. 8, *but*, this is Job's language, his בְּרִים about himself, and his לְעַג about God and His providence, before men and to God when absent—*but* would that God would appear that we might have *His* estimate of Job—and then Job's of himself. On וְתִלְעַג cf. Job vi. 8, Ew. 329c. The order וְתִלְעַג וְתִלְעַג is the usual order inverted, "אל" being accus. by וְתִלְעַג and וְתִלְעַג circumstantial accus. qualifying it,—*who will give God speaking?* the *infin.* with almost same sense as *part.* cf. note vi. 8, and reff. This uncommon order presents the Deity more emphatically before the eye, *speaking*, even at the expense of ordinary syntax,—partly because of this expense. Cf. Ew. 309ab. on this *emph. transposition*. Zoph. has in his mind Job's words, ix. 34, etc.

And open, פתח the infin. consn. passing over into the finite, Ges. 132, 3 Rem. 2, and the exx., and much fine thought Ew. § 350, etc.—V. 6. *And shew*, נִגַּד simply copul., co-ordinating to פתח, rather than apodotic, subordinating to that word. *The secrets of wisdom*, "סֵתֵר חֵכְמוֹת" may be: (1) the secrets proper and personal to wisdom, its essential secrets or hidden things—the parts or properties of it unseen, its hidden capacities and deep attributes; or (2) the secrets which wisdom discovers, things known to it from exercising these deep attributes, but known to it alone and so its secrets. Here the two senses run into one, though strictly the former is intended, but this is to be reached through the latter. The Deity is not formally to descant on wisdom, but by exhibiting its discoveries, viz., Job's sins, manifest to him its capacities for discovery.

The clause 6b. is explanatory of 6a. (יָדָא subordinate to נִגַּד cf. xxii. 12), but how precisely is doubtful. (1) חֵכְמוֹת alone may be considered *predicate*, in which case חֵכְמוֹת is *subject*, lit., there are *folds*, complications, intricacies to or in "ח. This latter word will then be parall. to "חָ in 6a., a construction which from the nature of parallelism and the meaning of the two words is of all most likely. *Wisdom 6a.* and *insight* ("חָ prop. *essential* wisdom, first in the divine mind, then given by Him as something substantial and ultimate at the back of the phenomenal to be attained by men, *first*, as an intellectual conception, and *second*, as a life-realization, cf. note Job iv. 12 and *Oehler*, Grundzüge d. alttest. Weisheit, s. 13 foll.) in 6b. are then used abstractly *as such*, though, of course, under the implication that the divine wisdom and insight are wisdom and insight ultimately and as such. In this case the dual חֵכְמוֹת two *folds*, is not to be taken strictly, but generally, *folds*—insight is *manifold*. (2) The whole expression "חֵכְמוֹת" may be *predicate*, and then the *subj.* is necessarily something from the preceding clause, whether wisdom or *secrets* matters little—that it (wisdom, or *they*, the secrets) is (are) *double in understanding*; the prep. לְ = *quod ad*, as to, cf. ix. 19. It is scarcely, however in the style of Heb. thought to predicate "חָ of "חָ. Most comment. who adopt this constn. (*Ew.*, *Hirz.*, *Heilig.*, *Schlott.*, *Al.*) explain *double* literally, *God's wisdom is double thine in real insight* (*Ew.*), or twice as great as the wisest man imagines—a tame enough conception. A skilful reasoner would say, Divine wisdom is manifold, infinite—leaving Job himself to draw the necessary conclusion as to its relation

to his own. All trans. which limit *wisdom*, expressly to God's or man's, or which define *exactly* the relation of the divine to the human wisdom, are too particular. Zophar desires that God would appear to manifest to Job *wisdom* as such, and that *insight* was manifold; he leaves it to be implied that this ultimate wisdom is found with God, and that defective wisdom and defective views of wisdom as such, are found with Job. Job exhibited his defective insight, both religiously and speculatively by complaining of personal wrong, and general moral confusion; God would exhibit wisdom as such and His, by shewing Job the enormity of his sins, and punishment much less than desert, and the order subsisting in the world under all apparent disorder. *So shouldst thou know*, וַיִּימְרָא imper. in apod., what Ew. would call *imperat. futuri*, cf. Gen. xx. 7; Ruth i. 9; Ew. 235a., more fully § 347a. p. 734; Ges. 130 and the exx. in both. The imper. is more strongly assertive than fut. *That God remembers not all thy guilt against thee*, Con., lit., *forgets for thee some of thy guilt*, הִשְׁכַּחְתָּ הִיפְּהִיף forget; so appy. Syr., Chal. and most mod. The older interpreters (*Jer.*, *Cocc.*, *Merc.*, *Schult.*, *Al.*) derived from הִשְׁכַּחְתָּ to *lend* and drew by means of various subtleties much the same meaning. So appy. E. V. after *Vulg.* הִלְּ pausal for הִלְּ, *for thee*, Dat. comm., for thy advantage. On הִלְּ *partitive*, *some of thy guilt*, cf. Ex. xvi. 27; xvii. 5; Num. xiii. 23; Neh. v. 5; Ew. 217b. p. 480 and § 278c.; Gesen. 153c.

Second. V. 7-12. Eulogy on this, now introduced, divine wisdom.— V. 7. *Canst thou reach*, הֲיָגֵחַ (as Ar., Eth., Aram.), to *reach*, attain to. *The deeps* הַיָּמִים (note viii. 8). The words הַיָּמִים and הַיָּמִים are in cons. state, *deeps of God*, *perfection of the Almighty*, the first necessarily from the syntax (הַיָּמִים could hardly be used *adverbially* like הַיָּמִים ix. 29); and the second *presumptively* from the accents (agt. Con., cf. note ix. 24), and the parallelism. On הַיָּמִים may be raised the same questions as on הַיָּמִים 6a. (1) Are these *deeps*, etc., something personal to God, some ultimate point in His essence? as if, *Wilt thou penetrate back to where His perfection and hidden elements lie, making thy way through the outer and known deep down till thou art face to face with His ultimate nature?* This meaning favoured by הַיָּמִים and prep. עַל in 7b. does not differ materially from E. V. The idea is, *Canst thou comprehend God, so as to sound His motives and criticise His actions?* Or (2), הַיָּמִים is not so much *deeps* passively to be penetrated by our or other intellects, as rather actively penetrating, though conceived less

strictly as a *capacity* than as the *result* (viii. 8) of a capacity? Canst thou reach, *equal* the divine research? In which case the query is not, Dost thou know God fully; but, Dost thou know (anything, all things, thyself) so fully as He? Does thy wisdom equal His? The latter sense is most pertinent in the connection, the question being not what man knows of God, but what man knows in comparison with God's knowledge. On double interrog., cf. iv. 17.

V. 8. *Heights of heaven!* etc. These words do not refer to *distance*, but to *extent*; the question is not *where* is the Divine Wisdom, how far have we to go to find it, but *what* is it, how shall ours equal it? וְיִתְּן an exclamation, the man feels himself face to face with it. *What canst thou do?* not to reach or scale it, but in comparison of it. *Deeper* etc., אֲדַעְלָה fem. (of אֲדַע) either *neut.* generally, subject not strictly conceived, or agreeing with אֲדַעְלָה as synonym. with אֲדַעְלָה. *What dost thou know?* not out of such a depth, thy glance falling far short of it; but what is thy knowledge to this?—V. 9. *Its measure is longer*, אֲדַעְלָה most naturally contr. for אֲדַעְלָה Prov. vii. 8; Zech. iv. 2; Neh. v. 14. Others more stiffly consider אֲדַעְלָה *accus.*, as to its measure. *Ew.* al. would strike out the *mappiq*, conf. Lehrb. 257d, *Anmerk.* 2.—V. 10. In a word this Divine Wisdom is infinite, and if acting under its revelations, prompted by the knowledge of man's *secret* sins which it affords, God should cite man to judgment—who would venture to oppose him? אֲדַעְלָה *pass* by, assail, ix. 11; אֲדַעְלָה *deliver* over, *i.e.*, into hands of officer or jailor; אֲדַעְלָה lit. *hold assembly*, *i.e.*, sit in judgment, courts being open, 1 Kings xxi. 9.—*Who then would oppose him?* אֲדַעְלָה *vav.* apod. with fine effect, *who, as you say* (ix. 12) would? Z. uses almost the very words of Job, but the result on man which Job ascribed to the stupefying effect of irresistible force Z. ascribes to the silencing effect of convicting Wisdom—man must go down, but not innocent man (as Job said) before an unreasoning omnipotence, but sinful man before an omniscient wisdom detecting his sins—V. 11. *For* אֲדַעְלָה further explanation both of the divine act and of the impossibility of resisting it. *He* אֲדַעְלָה *emph.*, *knows*, though others do not. *And sees* אֲדַעְלָה on use of *vav* consec. here cf. note iii. 24 and x. 22. *Without needing to regard*, אֲדַעְלָה אֲדַעְלָה a circumstantial clause qualifying *sees*, sees at a glance, without needing to consider ch. xxxiv. 23, cf. note x. 21. This cons. is simplest syntactically and most pertinent in meaning, finely magnifying the divine Insight, which is omniscient—and is so without effort.

Others consider the clause *relative*, supplying שׁוֹמֵר either *mas.* or *neut.*, and *what* they (people, men, 3 sing. indetermin.) *do not perceive, i.e.,* hidden vices; or, *when no one is aware* (that He perceives); or, and *him who does not understand* (*Schlott.*). The interrog. of E. V. (after the *Vulg.*) has nothing to commend it.

V. 12. This verse is of excessive difficulty, its conditions admit of almost any signification. For ex. 1 in 12*a.* may be apodotic or adverbative, *so, or but*; 1 in 12*b.* copulative or adverb. or the *vav adaequationis* of comparisons: *and, but* (E. V. *though*) or *as*. So אִישׁ in 12*a.* may be "man"—the race; or "a man." The root לָבַב in 12*a.* is indeterminate, whether it refers to *intelligence* or to *passion*; the *niph.* indeterminate whether to *having* or *wanting* such לָבַב . And finally אֵרַב פָּרָא in 12*b.* may be *subj.* or *predicate*. Amidst such a host of possibilities of course certainty is not one. The scope of the section seems to require that this verse offer a contrast to the immediately preceding eulogy of Divine Wisdom; it should shew what "man" or "a man" is compared with this. *Vav* is thus most naturally adverb. *but*; man wants all that God has. This denial of wisdom to man may be made: (1) *gravely* and directly—*hollow man is heartless*, "vain man is void of understanding" (Con.), and *a wild ass colt is man born*, is man from his birth. This is not unlike the manner of Z. whose coarseness scarcely reaches the height of irony. The only doubt is whether אֵרַב *Niph.* can have the privative sense of the Piel (Song iv. 9). *Ges.*, who at first denied, now accepts this sense, *Theo. s. v.* (2) The denial of wisdom may be made *ironically* (by comparing man's—which he no doubt has—to the wisdom of certain other reputedly very wise creatures)—*man the hollow has understanding* (der leere ist gelehrt) *as the wild ass colt is born a man*—has humanity (Hahn); *vav adaeq.* in 12*b.* Similar in the sense adopted of the individual words, though different in turn is the meaning found by taking אֵרַב as *fut.*—hollow man will become wise when the wild ass colt becomes a man. (3) The denial may be made *sarcastically* (by giving expression to man's own exalted notions of his wisdom)—*a witless man would be wise, and a wild ass colt be a born man*; a man who is a fool would arrogate wisdom to himself, and though a wild ass colt he would claim *humanity*. In which case אִישׁ must be "a man," for to say that "man" arrogates to himself the attributes of human nature is no sarcasm. Of course the אִישׁ אֵרַב making such arrogant claims (ix. 11 foll.) is Job—a sentiment about as

savage as Z. could desire; Job is not only grossly ignorant, but grievously conceited. The meaning (1) is somewhat tame, and (3) superior to (2) because Z. is not striking a blow at *man*, which would light also on himself, but only at the individual man and case before him. רָבִי רְבִי rhyming almost with רָבִי רְבִי, and רָבִי רְבִי punning with רְבִי רְבִי Job feels bitterly enough the cruelty of this latter term, as his reference to it (xii. 3 רָבִי רְבִי and 4-6) shews. The words רָבִי רְבִי and רְבִי רְבִי are in apposition, cf. Gen. xvi. 12; Job xxiv. 5; Hos. viii. 9.

Two other modes of explanation may be referred to, more for the sake of the men who propound them, than for their own. (1) רָבִי רְבִי may refer not to *intelligence* but to *courage, passion*. *Hollow man becomes bold* (flares up, *braust auf*) and *man turns into a wild ass colt* ("צִירָם" predicate)—a reproach against Job's furious behaviour under divine dealing. In this case ו' in 12a. is *and*, and yet, notwithstanding God's omniscience, hollow man passionately rebels, and *man*, the moral, becomes an unmanageable beast! (*Stick*. p. 133 foll.). So Vulg. *vir vanus in superbiam erigitur, Welte*, etc. (2) *Ew. Heilig*. Al. consider ו' in 12a. *apodotic*, the words from רָבִי ver. 10 to 12 being parenthetical; so that 12 expresses the issue, the educational effect on the stupidest and rawest of men of the divine dealing in ver. 10—*so wird leicht ein leerer Mann gelehrt*, etc. This, in addition to being excessively artificial and unhebraistic in construction, misses the fine allusion to Job's words ix. 12, and is contrary to the actual facts; Job by no means exhibited any satisfactory result of the divine training, but rather grew worse.

Third. V. 13-20. Exhortation to repentance and promise thereupon—V. 13. *If thou* וְתָאמַר אֵלֶיךָ emph.; Z. intended to describe Job by the words *a witless man* (12a.), but in a mood almost relenting he makes a distinction immediately between Job and such a one—if *thou*, unlike such arrogant men, etc., wilt direct thy heart, לֵב הַקִּיּוֹן לֵב in usual sense (agt. Hirz.) to *turn the mind to*. The meaning *establish thy heart*, Ps. lxxviii. 37; lvii. 8, keep it *fixed*, is not pertinent, because Z. has not in his mind so much *perseverance* in godliness as a return to it. In 13a. וְתָאמַר has to be supplied from 13b. In 13b. *vav* is not apodotic of 13a., but *copul.*, 13b. expressing the outer and symbolic of which 13a. is the inner and real. The two expressions are exhaustive of a man's whole thought and activity. On אֵלֶיךָ with perf. cf. Ew. 355. —V. 14. Passing over in the energy of exhortation from the indirect to the direct. This verse exhibits the *practical* of which ver. 13

expressed the *mental*. Repentance is a directing of the mind towards God (13), to be followed invariably however by putting away *sin*. This sin may be *personal* (14a.) אָיִן , or *relative*, of servants, friends, etc. אָיִן (14b). On volunt. (Juss.) in imper. sentences cf. Ges. 128, 2, Ew. 226a.—V. 15. *Surely then* אִי־כִי a strong mode of introducing the apodosis; cf. note viii. 6; Ew. 358a. p. 747; 2 Sam. ii. 27; Ex. ix. 15; 2 Kings xiii. 19.

V. 15-19. Job's future of felicity (*a*) in itself, (*b*) in thought of the past, (*c*) in anticipation of the future—the three things of course not strictly kept separate, but all blending, like a scene with a storm behind (just passed over) and a glorious sunshine on it and before it.—V. 15. *Shalt lift up thy face*, in opposition to Job's complaint (x. 15). *Without spot*, אֲמֻמִּים *amumim* = "מ" cf. 2 Sam. xiv. 25; Song iv. 7, or "מ" לֹא ; מִן *privative*, cf. Job xix. 26; xxi. 9; Gen. xxvii. 39; Mic. iii. 6; Prov. i. 33; Is. xxiii. 1, *away from*, far from = *without*, Ges. Thes. s. v. 3 f. Ew. 217 61. אִמֵּן is something on the face causing sense of shame,—affliction as proof of guilt. *And thou shalt be stable* הֹפֵף *hoph*. part. פָּצַף = פָּצַף (both occur 1 Kings vii. 16, 23) properly *fused*, *founded* (of metal) hence *firm*, though we must not lose the fine idea of one state arising out of another, a state of fluidity (אִמֵּן vi. 14) passing over into solidity; playing on Job's past and future. *And shalt not fear*, these words shew the kind of *fluidity*.—V. 16. *For thou shalt forget trouble* כִּי־לֹא־תִירָא *for*, finely explicative of לֹא־תִירָא 15b, *thou shalt not fear*; *for* (though I know the heart will brood on the past and nurse its calamitous memories and make itself miserable by terror of their renewal) *thou* (emph.) shalt forget trouble, הִתְּשַׁחֲחַתְּ *thou*, unlike others who escape calamity, but are haunted by its memory. *Waters passed away*, אֶבְרַר־יִי a rel. clause אֶבְרַר־יִי omitted (note ch. vi. 15), leaving no trace of having ever been.—V. 17. *And clearer than noon*, $\text{אֲרֵבֶרֶתְּךָ־מִן־הַיּוֹם}$ lit. more than noon, *i.e.*, *more noon than noon* (out-herod Herod, Shak.) Ps. lxii. 10 $\text{הַיּוֹם־מִן־הַיּוֹם}$ Is. x. 10; *shall life arise*, אֲרִיבֶרֶתְּךָ Ps. xxxix. 6; lxxxix. 48; here *future* life, see Lexx.— אֲרִיבֶרֶתְּךָ an exquisite image, lift itself up, *disentangle* itself from the accumulated, crushing darkness of the present, increasing in brilliancy ever as it disengages itself. *Schult.* obtains a different sense by taking אֲרִיבֶרֶתְּךָ *stabit*, continual splendour. The promise in oppos. to Job's foreboding x. 21. In 17b. the word אֲרִיבֶרֶתְּךָ is doubtful both in itself and in its reference—it may be verb or noun, and refer to Job's present or his future. (1) The word cannot

well be *noun*, הַעֲפָה as if הִעֲפָה with ה of *acc.* ending, for a noun of such form is not found, הִעֲפָה not being parall. (Ew. 161a.); and for the reading הַעֲפָה the authority is insufficient (3 MSS De Rossi, Ges. Thes. s. v. הִעֲפָה, followed however appy. by Chal., Syr., Ar.). (2) More naturally the word may be *verb*, either 2 *mas.* sing. imperf. *volunt.*, *thou art dark*, i.e., *now*; or better, *art thou*, admitting thee to be, etc.; or else as *fut.*, *shouldst thou be dark*, דס omitted (Ew. 357b.) and *vol.* in conditional clause; or with less harshness 3 *fem.* sing. imperf. *volunt.* *though it be dark*, i.e., *now*, or *should it be* in fut. (*fem.* as neut. impers. Gesen. 137, 2, and lengthened imperf. in condit. clause § 128, 1d.). The reference is more easily determined: it must be to any *future* obscuration that may occur; for no poet, having said that a man's happiness will be like the noon, will straightway add, it will be like the morning. More doubtful, however, is the precise force of הִעֲפָה whether *be* or *become*, i.e., whether the temporary darkness which may occur in Job's future life, is to be a darkness by no means total, but only a shading down of the noonday splendour, *like the morning*; or whether the darkness being only temporary is suddenly to disappear and new felicity arise out of it, like the morning out of night. Either sense is fine; if the first be adopted there is a fine antithesis to Job's cry, x. 22. His climax there was that his daylight should be as darkness; Zophar's promise is that his darkness shall be daylight.—V. 18, 19. Job's prosperity in regard to anticipation.—V. 18. *For there is hope*, הִי grounding הִיטָה; and הִי here a *subjective affirmative*, expressing Job's *consciousness* of assurance at the time now implied. *And shalt look around* הִפְרֵה, הִפֵּה as iii. 21; xxxix. 21, 29, to *search*, hence *look round*, surveying all the possibilities of danger, etc., and see nothing to disturb. The word cannot well come from הִפֵּה to *blush* (Ges.), as if, *though thou now blushest*, or *shouldst thou blush* or *be ashamed* (conf. note הַעֲפָה), etc. The words הִפְרֵה and הִפֵּה *audacious*, the language thus more emph. and compressed.—V. 19. *Lie down* יָרַד, of beasts, Ps. xxiii. 2. *Shall make court to thee* (Con.) הִלֵּךְ prop. to *stroke* the face, either to *flatter* or to *sue*, and therefore to be so translated as to comprehend both (Con.).

V. 20. The opposite picture (of the impenitent) held up *in terrorem*, 20a. in opposition to ver. 16, 17, and 20b. to ver. 18, 19. *Waste away* הִלָּךְ with looking and longing and bootless straining for help, and with weeping over calamity, Ps. vi. 8; Job xvii. 5; xxxi. 16;

Jer. xiv. 6; Lam. iv. 17. *Refuge perishes*, נִסְיָא *perf.* conf. note v. 20, and reff. See Job xviii. 6, 20, comp. Jer. xxv. 35; Am. ii. 14. *Breathing out of life* נִפְחָה (נִפְחָה), *i.e.*, *death*, very significant allusion to Job's frequent cries for death and declaration that his hope lay there, vi. 10, etc., comp. Job. xxxi. 19; Jer. xv. 9.

(b) JOB. REPLY TO ZOPHAR (CH. XII.-XIV.)

Zophar is the last speaker, and Job adds his argument to the others, what he said of the divine wisdom to what his brethren said of the divine might, and, combining all, holds it up to ridicule, as pretentious assumption over him and other men—*ye are the people, and with you wisdom will die!* There is good reason for such wide scope as Job allows himself, he hopes to end the fray (and succeeds in its present phase) by a crowning sweep of all their arguments. Sarcasm (ver. 1-3), and sorrow (4-6), and magnificent eloquence regarding providence (7-25), and high rebuke of the friends for their sycophancy to the Divine (xiii. 1-13), and lofty remonstrance with God (xiii. 20-28); and faintness and pining away before his own and all men's fate, which is that of a withered leaf, a shortlived flower, dying in the midst of its loveliness (xiv. 1-12),—and yet out of all this darkness, flashes of faith and confidence in God (xiii. 11) rising up from the heart only to be put down inexorably by the reason (xiv. 14), yet once kindled, maintaining, under the damp of despairing tears, an unsteady light, ready to blaze up again into flames, that shall throw a splendour not only over this life, but that which is to come (xiv. 13-15);—these are some of the elements of this last and greatest effort of Job. All arguments which the friends have advanced are met and silenced. Their words are true; their application of them, and themselves applying them, are false. All of might, and dominion, and unfathomable wisdom, which they ascribe to God, Job knows well, better and more deeply than they,—has he not *felt* the might of His hand? has he not experienced the tremendous workings of

His wisdom on his heart? *I fall not below you!* He may well claim a sacred monopoly of this kind of knowledge; their talking is but the prating about sorrows of one who has never mourned,—about the departed, by one who has never lost; patience cannot tolerate such artificial, heartless, made-up tattle.

Who knows not such things as these?

Job having stood till now, chiefly on the defensive, gathers himself up for a final offensive movement against his opponents. He makes a double assault; *first* upon their arguments; *second* on themselves. *First*, to the argument of the Divine Might he had replied—that might it was precisely that perverted his right: *Let Him lay aside his terror, and I will speak and not fear* (ix. 34-35); to the argument of the Divine Wisdom—that this wisdom just enabled its possessor the better to use (or misuse) his power. The wisdom was undoubted, but that proved nothing against Job, his case only exemplified it, as did all creation, for all life shewed that suffering was inflicted not for sin or wrong, but on principles too deep for human minds to fathom (xii.). Zophar went further and invoked the divine appearance against Job. Job replies by reiterating the invocation, and challenging God to appear and expound the mystery of his sorrows. Thus Job twists every weapon of his adversaries out of their hands.

Second. Not only does Job wrench his adversaries' weapons from their hands, but he assails themselves with them. Their whole attitude was dishonest as between Job and God. Towards Job they were false, pretending to feel convictions which they could not entertain, and upholding a creed which was a mere thing of memory to them, and which could be substantiated neither by their hearts nor their experiences (xiii. 4-5); and towards God they were sycophantish, flattering Him because he was great at the expense of Job, who was small, and merely because they dreaded His power. But they had to dread His power in another way. When God appeared, according to their invocation, it would not be to take vengeance on Job, but on

them for their falsehood (xiii. 6-12). Thus their arguments turned against themselves, their position towards Job made a charge of dishonesty, and their position towards heaven a charge of sycophancy, and their whole attitude (especially on God's behalf) threatened with the divine vengeance, the friends are driven from the field, and must rally and present a different front in the second cycle of the argument. The discourse thus contains :—

1. Sarcastic admiration—and contemptuous rejection of the friends' wisdom on the Divine, with magnificent exhibition by Job himself of the universal, inscrutable Divine activity in inflicting misfortune (with parenthetical, irrepressible outburst of Job's sense of unworthiness of his present treatment by the friends, and the immoral distribution of prosperity and misfortune in the world, ver. 4-6) chap. xii.

2. Determination to appeal on his own behalf (and the world's) directly to God, with fixing of the preliminaries and conditions of pleading his case with Heaven (with convulsive double parenthetical assault on the falsehood—as against himself; and the foolishness—in their theory of providence, of the friends, and their sycophancy to his adversary, for all which they are hotly threatened with God's displeasure) xiii. 1-22.

3. Opening of the plea and citation of God—and on His non-appearance, despairing wail over man's hard fate at the hands of Heaven, his short life, etc., with superhumanly clear glances into the future and prediction from the misery and God-abandonment of this, of another and blessed life in God's presence anew, xiii. 23-xiv.

Wonderful is the author's conception and exhibition of Job's mental struggles at this stage. The advance in reverence over ch. ix., x. is very marked; Job's uncertainty is no less, but because the friends and their words are losing their effect on him, his antagonism to Heaven, which arose out of antipathy to them, is less, and his bearing more chastened; the feeling of his inherent sin oppresses him more, xiii. 26; xiv. 4, and his remonstrance with God is rather on account of excessive

chastisement, granting (or as he puts it *considering*) sin and weakness, than unjust affliction in spite of innocence. Whoever entertains the possibility of wrong on God's part must be thrown into the blankest contradictions. This contradiction is all the more sharp that the Semite had no such conceptions as *nature* or *providence*; there was no medium between events and God, he did immediately whatever was done. Job, therefore, could not locate the inexplicabilities of his case in any middle region; considering them mere inexplicabilities of action or machinery, the working of a *scheme*, he projected them immediately upon the person acting. Thus a struggle arose between his old and necessary convictions of God, between what his heart and his memory and his ultimate reason spoke of God, and what his new circumstances and much that they lifted into prominence of Disorder in the World, seemed, under the quick logic of passion and pain, to proclaim as almost self-evident truth. This struggle expressed itself in the baldest contradictions. God is wrong-doer, and yet this wrong-doer is the ultimate judge before whose throne Job is pressing forward to appeal against the wrong (xiii. 22-3). God is to him wrong-doer, and yet Job threatens other wrong-doers, doing wrong only in flattering Him, with his vengeance (xiii. 6 foll.). This God, against whose injustice Job raises such bitter outcry, is yet in his mind so just as to punish injustice exercised on His own behalf. Though so unjust, that He is persecuting Job without a cause, He is still so just, that He must yet be the salvation of Job as a just man (xiii. 16). It is easily seen that this storm of passion and doubt into which Job has been worked is one that rages like all storms in deep waters, merely on the surface, —deep down (always when he forgets himself) his faith and fundamental conceptions of God are calm and undisturbed. The very deeps of darkness into which he sinks but give him clearer glimpses of heavenly light — as when one descends between engulfing waves, he sees the stars invisible to those on calmer waters. And out of the extremity of human woe, Job rises to the extremity of human hope. Because the perfect conception of misery—concentrated sin and wrath and speedy dissolution—overbalances itself, the mind, from its nature and inherent conceptions of man and God, immediately swings itself aloft, and from the shortness and the miserable abandonment by God of this life, finds and utters the necessity of an endless and blessed life with Him anew (xiv. 13 foll.). A man with such firm foothold on the past,

and such occasional convulsive grasps of the future, is not one readily to fall into Atheism.

1.

Ch. xii. And Job answered and said—

No doubt! ye are the people,
and with you wisdom will die!

I also have understanding as well as you;

I am not inferior to you;
and who knoweth not such things as these?—

One who is a mockery to his friend must I become!—
a man who called on God, and He answered him—
a mockery the just and upright man!

There is contempt for misfortune in the mind of the secure,
contempt awaits those who waver with their feet;—

The tents of robbers are peaceful,
and they that defy God are secure,—
he who carries God in his hand.

But ask now the beasts and they shall teach thee,
and the fowls of heaven and they shall tell thee;

Or speak to the earth and it will teach thee,
and the fishes of the sea shall declare it to thee:

Who knoweth not by all these,
that the hand of Jehovah doeth this?

In whose hand is the soul of every living thing,
and the spirit of all human flesh.

Doth not the ear try words,
as the palate tastes food for itself?

With the aged is wisdom,
and length of days is understanding.

With him is wisdom and might,
to him belong counsel and understanding!

Behold! He breaketh down and it cannot be built again,
He shutteth a man up, and there is no setting him free.
Behold! He withholdeth waters and they dry up,

He sends them forth and they overwhelm the earth.
 With him is strength and insight,
 the deceived and the deceiver are his.
 He leads counsellors away captive,
 and judges he maketh fools;
 He looses the bond of kings,
 and binds a cord upon their loins.
 He leads priests away captive,
 and overthrows the long-established;
 He removes the speech of the trusty,
 and takes away the judgment of the aged;
 He pours contempt upon the noble,
 and looses the girdle of the strong.
 He reveals deep things, out of darkness,
 and brings out to light the shadow of death;
 He gives nations growth—and he destroys them,
 He gives nations enlargement—and leads them away into
 captivity:
 He removes the understanding of the statesmen of the earth,
 and makes them wander in a pathless waste,
 They grope in darkness without light,
 He causes them to wander like a drunken man.

2.

Ch. xiii. 1. Lo! mine eye hath seen all,
 mine ear hath heard and understood it;
 What ye know, the same know I also,
 I am not inferior to you.—
 But I will speak to the Almighty,
 and to make my plea to God is my desire!
 But you—ye are forgers of lies,
 fabricators of vanities, are the whole of you—
 Would that you would altogether hold your peace,
 and it should be your wisdom!
 Hear now my plea,
 and listen to the charges of my lips—
 Will ye utter wrong for God,
 will ye utter deceit on his behalf?

Will ye regard his person,
 will ye special-plead for God ?
 Shall it be well with you when he searches you out ?
 or may you deceive him as a man is deceived ?
 Surely he will chastise you,
 if ye secretly regard persons ;
 Shall not his majesty terrify you,
 and the dread of him fall upon you ?
 Your old saws—shall be maxims of ashes,
 defences of mud—shall be your defences.

Be silent from me that I now may speak
 and let come upon me what will ;
 Come what will, I will take my flesh in my teeth,
 and put my life in my hand—
 Behold ! He may slay me—I entertain no hope—
 only let me defend to his face my ways !
 And he too will be my salvation,
 for the wicked cannot come before him.

Hear now attentively my words,
 and my declaration, with your ears !
 Behold now, I have set my cause in order,
 I know that I am not guilty.
 Who is it that will plead against me ?
 If any—then shall I be silent and expire.
 Only two things do not Thou unto me,
 then will I not hide myself from Thee—
 Remove Thy hand from upon me,
 and let Thy terror no longer affright me—
 Then accuse Thou and I will answer ;
 or let me speak and answer Thou me.

3

How many are my iniquities and sins ?
 let me know my transgression and my sin !
 Wherefore hidest Thou Thy face,
 and holdest me for Thine enemy ?

Dost Thou terrify—a fluttering leaf,
 dost Thou pursue—the withered chaff?
 That Thou writest bitter things against me,
 and makest me inherit the sins of my youth ;
 And puttest my feet in the stocks,
 and watchest all my paths,
 and drawest a line around the soles of my feet—
 And he as rottenness wasteth away ;
 as a garment which the moth hath eaten.

xiv. 1. Man, born of woman,
 is of few days and full of trouble !
 Like a flower he cometh forth, and is cut down,
 and fleeth like the shadow and continueth not—
 And dost Thou open thine eyes upon such a one,
 and bringest me into judgment with Thee ?
 Oh that there were a clean out of an unclean—
 there is not one !
 If his days are determined,
 if the number of his months is with thee,
 if Thou hast appointed his bounds that he cannot pass—
 Look away from him, that he may rest,
 till he enjoy as a hireling his day.

For the tree hath hope :
 if it be cut down, it will sprout again,
 and its sucker will not cease ;
 Though its root wax old in the earth,
 and its stock die in the ground,
 Through the scent of water it will bud,
 and bring forth boughs like a new plant.
 But a man dies—and wastes away,
 man expires—and where is he ?
 Waters fail from the lake,
 and the stream decays and dries up :
 So man lieth down and riseth not,
 till the heavens be no more they shall not awake,
 nor be roused out of their sleep.

Oh that Thou wouldst hide me in the underworld,
 that Thou wouldst keep me secret till Thy wrath be past,
 that Thou wouldst appoint me a set time and remember
 me!

(If a man die shall he live again?)

all the days of my appointed time would I wait,
 till my change came,
 Thou wouldst call, and I would answer Thee,
 Thou wouldst yearn toward the work of Thy hands.
 For now Thou numberest my steps;
 dost Thou not watch for my sin?
 My transgression is sealed up in a bag,
 and Thou sewest up my iniquity:—
 But the mountain falling, wears away,
 and the rock is removed out of its place,
 Water wears away the stones,
 and its torrents carry off the crust of the earth;
 so Thou destroyest the hope of man,
 Thou overpowerest him for ever—and he passes,
 Thou changest his countenance and sendest him away;
 His sons come to honour and he knows it not,
 they are brought low, but he perceives them not,
 Only his own flesh for itself shall have pain,
 and his own soul for itself shall mourn.

1. *Job's sarcastic admiration—and contemptuous rejection of the friends' commonplaces on the Divine might and wisdom—with his own magnificent delineation of an inscrutably energetic Divine activity (ch. xii.).*

First. V. 1-6. Job cannot but express his amazement at the display of such wisdom—*Ye are the people, and wisdom will die with you!* though the sarcasm passes over suddenly into direct invective—*Who knoweth not such things as these?* (1-3). It was the very drivel of commonplace they were drumming into his miserable ears, doubly miserable under such new infliction. Never had he felt himself sink so low as now when made to

“point the moral” of such watery rhetoricians—and he cannot help turning aside from his main object to express his overwhelming sense of the *unworthiness* of such a thing; (*a*) from them, his friends; (*b*) to him, one who had enjoyed free intercourse with heaven and was yet worthy of it (4). But alas! after all his case was no isolated specimen, it was quite in the course of the world—piety when unfortunate is subjected to the sneers and suspicions of the prosperous, while the open defiers of God live in security (5-6).

Second. V. 7-12. But turning himself away from this fearful conception of Providence, where villainy and defiance of Heaven seem the highway to success, and piety the pathway to misfortune and contempt, Job returns again to ridicule the shallow assumption of the friends. Their wisdom was not very recondite. It needed only to live in order to see that God was the doer of all that was done in the world, especially that he inflicted suffering (for Z. in his profound wisdom thought to teach Job something new when he referred his sufferings immediately to God), as Job called it (and its like) emphatically *this*, (9), and that he inflicted it according to principles inscrutable by men and not for sin. (1) Such wisdom could be learned from the beasts and everything with life (7-10). (2) As a man but needed to use his eyes to see this, so he but needed to use his ears to hear it from the aged (11-12).

Third. V. 13-25. Job's own description of the inscrutable and omnipresent Divine activity (as primary impulse behind all other activity). This wisdom coupled with might is first magnified generally (13), and a general specimen of it offered, in inanimate things (14*a.*), in human affairs (14*b.*). Then a more detailed exhibition is given: in inanimate (15); among men (16-25), *first*, chiefly among individual men (16-21), *second* nations (22-25). But individual activity whether leading to fortune or to adversity is little else than the phenomenal of the Divine unseen—the *deceived and the deceiver are His*. Misery and felicity are alike caused by Him and alike independent of

men or their deserts. *First*, his all prevailing activity is exhibited among individuals. (1) Vicissitudes among men in highest civil position (17-18). (2) Vicissitudes among the highest ecclesiastical officers (19). (3) Among the eloquent and ready (20). (4) In general among the great (21). *Second*, this divine energy is equally operative among nations (22-25). The application of all being that Job's sufferings were doubtless from God, but all having life, beasts, men, nations proclaimed that pain and misfortune were dispensed not for sins, but on inscrutable principles.

First, V. 1-6.—V. 2. *No doubt* אִי־בְיָדָם sarcastic, conf. ix. 2. *Ye are the people.* אִי־בְיָדָם emphatic; אִי either the *real* people, alone worthy of the name; or the *whole* people, the concentrated marrow and essence of them—the former the preferable sense.—V. 3. Abandoning sarcasm Job directly vituperates the huge arrogance of the friends. *I have understanding*, לֵבִי, as often; reference to ch. xi. 12. *I am not inferior*, אֲנִי־לֹא־אֶפְתָּח, the *prep.* not compar., but *causal*, *from* you, *before* you, comp. government of verbs of fearing with אֶפְתָּח etc., and אֲנִי־לֹא־אֶפְתָּח Esth. vi. 13; cf. Job xiii. 2. *With whom*, אִי־בְיָדָם in whose possession, *at whose hand*?—V. 4. *One who is a mockery to his friend*, אִי־בְיָדָם a subject of laughter (Ew. 150b.) cf. אִי־בְיָדָם Job xvii. 6; אִי־בְיָדָם Is. xlix. 7, see Ezek. xxxv. 14. Job contemplates his case as independent of himself and not personal—*one who is*, etc., hence the *suff.* are in 3rd. pers. The *mockery* consisted in their considering him so *ignorant* as to need their instruction, comp. also xi. 12. *Must I become*, אִי־בְיָדָם best as exclamation, expressing Job's sense of indignity: (1) at such treatment from friends; (2) such treatment to such as he—a *man who called* אִי־בְיָדָם still in 3rd pers. On *time* of particip. cf. Ges. 134, 2c. *And he answered him*, 3 sing. *suff.* and *past* time, reference to Job's former intercourse with heaven. The last clause—a *mockery the just and upright man* (Job)—is exclamative and indignant.—V. 5. Alas! such case as his was no isolated one.—V. 5, 6 contain the general principle exhibited in his and other particulars. *There is contempt for misfortune in the mind of the secure*, אִי־בְיָדָם, *prep.*, *art.*, and אִי־בְיָדָם *misfortune*, Job xxx. 24; xxxi. 29; Prov. xxiv. 22. *In the mind*, אִי־בְיָדָם, a *noun* of form אִי־בְיָדָם from אִי־בְיָדָם to *think*; other Codd. read אִי־בְיָדָם cons. plur. of אִי־בְיָדָם

thought. In neither form should *dag.* appear in ל , though irregularly it may in either. We cannot render ל in לְפָיִךְ , *due to*; nor ל in לְפָנֶיךָ *according to*—Job does not complain of the speculative opinion of the secure that misfortune is contemptible, he complains that in the mind of the secure misfortune (the unfortunate) is contemned. *It is ready,* כִּי־נִפְּחָה niph. part. בִּינִי , *subject still בִּינִי*. *For those wavering with their feet,* מִי־צָדַד part. of $\text{צָדַד$ to *waver*. In this way the verse is perfectly simple and the antithesis with ver. 6 strong. The older exegesis which considered לְפָיִךְ one word, *torch*, fails to exhibit reasonable meaning and is now generally abandoned—*a torch despised in the mind of the secure is he who is ready to waver* (ready for waverings) *with his feet*. But, (1) a noun מִי־צָדַד from a reg. verb does not occur (Hirz.). (2) The phrase, *ready to waver* is marvellously pithless, why not actually *wavering*? (3) The trans. leaves too much to be *understood*, e.g., that the subject of misfortune was one formerly relied on by those now despising him, etc.; and altogether, *torch* is an unexplained and incongruous image in the connection.—V. 6. The other side of the picture. *Peaceful are the homes of the violent*, on שָׁלוֹם cf. note v. 20, 21. On בְּיָדֵינוּ note and reff. iii. 25. *Security*, בְּמַחֲוֹת *abstract, securities*. *He who carrieth God in his hand*, consn. same as in last clause, ל being repeated from it. Plainly the two clauses must have a sense at least similar, a change of consn. assuming בְּיָדֵינוּ as *subject*—*he into whose hand God brings* (E. V., Con., Al.) is not allowable from the parall. and progress of the thought; the antagonism between *provoke* God, and *God brings* would be too violent and immediate. The *meaning* of the expn. as above rendered must be that to such men, their own hand, or the weapon in their hand is their God, comp. Hab. i. 11 and (with all commentators) Virg. *Æneid* 10, 773, *Dextra mihi deus*. The Engl., *taketh God in his own hand*, exactly renders the Heb. words, but the idea is foreign to Heb. thought.

Second. V. 7-12. Return to the thought of ver. 3—the shallowness of the friends' wisdom on the divine. Such knowledge and deeper every one possessed who had eyes and ears. For (1), every creature in earth and sea and air proclaimed it (7-10); and (2), every man of thought and age uttered it in the general ear (11, 12).—V. 7. But מִי־צָדַד *recovery* from the crushing thought of ver. 4-6, and strong antithesis to the assumption of the friends. *Shall teach thee* יְלַמְּדֶנּוּ *vav apod., sing.* (hiph. of לָמַד) by a consn. similar to Greek verb with *neut.*

plur. cf. Joel i. 20; Jer. xlix. 24; Ps. xxxvii. 31; Gesen. 146, 3; Ew. 317a., and his exx. On אֶרֶץ cf. note xi. 6.—V. 8. Or *speaking to the earth* אֶרֶץ imper. of verb, as required by the parallelism, not the noun *plant* (Umb.). The speaker does not include inanimate things in his survey, only what is susceptible of pain. *Earth*, of course widely for the general *life* on the earth.—V. 9. *By all these* אֵלֶּיךָ to know *by*, by means of, Gen. xv. 8; Ps. xli. 12. Others render—who (which) *among* all these does not know? But the question is not so much what these know as what they teach, what instruction the observation of them elicits. *That the hand of Jehovah*, יְהוָה here against the usage of the poem. Some MSS. read אֱלֹהִים (“אלוה” Codd.” Davidson), in all probability a mere correction to restore uniformity; “we find a sufficient explanation of the usage in the solemn earnestness with which Job desires to shew that he is as deeply, nay more deeply, penetrated than the friends, by the glory of God’s manifestation in nature,” Schlott. *Doeth this*, אֵלֶּיךָ must refer to the thing under discussion, viz., the infliction of suffering. There is no doubt also reference to ver. 5, 6 of this chap.—such suffering was from God’s hand and was in no way strictly retributive. Of course the stronger animals preying on the weaker was sufficient proof of all that. Others, to no apparent purpose, render אֵלֶּיךָ demonstratively *this* (universe).—V. 10. Explanation of last verse—God inflicts suffering, *for* in His hand to preserve or withdraw as He chooses, is the life of every living thing. And His sovereignty is quite as manifest among men (10b.) as other creatures (10a.)—V. 11, 12. The other source of information on the divine wisdom—the words of the aged. *Does not the ear try words?* Prove and accept the declarations of former generations. *As the palate tastes food for itself*, אָזְנוֹ *vav adaequationis*, cf. ch. v. 7, note on וְאָזְנוֹ ; the relation between the ear and traditional wisdom is same as relation of palate to food. לִּי *For itself*, dat. commodi.—V. 12. *With the aged is wisdom*, and what wisdom they have they speak, and whoso has ears of course hears. *Length of days is understanding*, אָזְנוֹ is in appos. with וְאָזְנוֹ , is *as good as* understanding.

The pause here and transition to Job’s own delineation of the divine wisdom (ver. 18 foll.) is somewhat abrupt, and comment. have adopted various devices to get rid of it. Ew. considers that *two* verses have fallen out by some accident—no great misfortune, however, as he can and does supply a couple greatly superior to the missing. Con. would

take ver. 12 interrogatively, on the ground that Job cannot be represented as appealing to traditional wisdom,—the friends being the representatives of traditional opinion, and he the herald of the new truth. But Job assails tradition only where he has found it false; and here, where he is exposing the *vulgarity* of the friends' much boasted insight, it is quite in place to refer to the facility any one had for coming in contact with such information; and in xiii. 1, where Job recapitulates xii. 13-25, these two sources of information, *sight* and *hearsay*, are directly alluded to. Schlott. attaches ver. 13 to preceding, and commences Job's own description with ver. 14. But in truth the abruptness objected to is quite in place; the whole chap. and speech is abrupt and passionate.

V. 13.—General predication of divine might and wisdom, of which the illustrations follow, 14-25. *With Him* וְעִמּוֹ, God, *him* doubly emph. (a) in oppos. to the just mentioned wisdom of men (12); (b) with *awe*-ful omission of divine name, and significant allusion and intonation in the pronoun. חֲכָמָה the general word and idea comprehensive of all others. חֲכָמָה *counsel*, skill in detecting and estimating the true bearings and values of things and events, *first* as power in one's own mind, giving rise to *opinion*, which *second* is communicated to others as *advice*; practical wisdom, cf. v. 12. חֲכָמָה intelligence, prop. *intellection*, mental grasp, without the accessory notion of *comparative* judiciousness. חֲכָמָה *virtus* (חֲכָמָה vir) though of course often more generally and badly *might*. עָז actively *force*, passively strength, *firmness*, etc.—V. 14. The combined destructive divine wisdom and might exhibited generally: (a) in inanimate things 14a.; (b) among men 14b. The imperff. חֲכָמָה and חֲכָמָה either with *subject* from the previous clauses, or with subj. indeterminate—*there is no building*, etc. (Ges. 127d. 137. 3d.) *Shuts up a man* חֲכָמָה, the *figure* taken from the subterranean prisons, Jer. xxxvii. Lam. iii. 53—the *meaning* under the figure such arrests of affliction as that meantime laid on Job, xiii. 27. שָׁאֵן “one,” *shuts one up*. Ew. 278b.; Prov. xii. 14.—V. 15 foll. The double general of 14 analysed into two particulars, *first* particular (nature) ver. 15, *second* particular ver. 16 foll. (man). *Withholds* on עָז form and gov. cf. iv. 2. *And they dry up*, *vav* of apod.: *and sends*, *vav* simply copul. with verb in 15a.; consn. in 15b. sim. to that in 15a.; the *imperff.* expressing universal manifestations of providence.—V. 16 foll. present God's particular activity among men, but so strongly under the coming detail does

the idea of God's wisdom and might exhibited in that detail take possession of the speaker, that he gives renewed utterance to it in an exclamation 16*a.*, and to its omnipotent exercise among men in the shortest possible, but exhaustive generalization, 16*b.* Job's object is to shew the omnipresence of God's activity at the back, and as initial impulse of all other activity, to present physical and social vicissitude entailing misery, and as cause of this ultimately and really both so far as it is worked by and upon men, God. *The deceived and the deceiver are his*, i.e. are dependent on him; *deceived* those misled and so made miserable; *deceiver*, those misleading and so making miserable—the divine activity is the ultimate causation behind those who inflict and those on whom is inflicted.

This particular divine activity exhibited *first* among individual men, 17-21; *second*, rather among nations, 22-25.

First. Among individuals; (1) 17-18 vicissitudes among highest civil rulers; counsellors 17*a.*, judges 17*b.*, kings 18. *שׁוֹלֵל* *naked*, i.e. stripped of clothes and shoes as captives; the word is *accus.* as adverb. limitation of verb rather than of subst. (Hirz), or if conceived as referring to the plur. noun it is either *collect.* or individualized, *each* naked. Is. ii. 18; xx. 4. Job xxiv. 7, 10. Ew. 279 s 604 folg. and §. 316 *b.* *יְהוּלֵל*, *הִלֵּל*, the passage of particip. consn. to finite verb, cf. iii. 22.—*He looses the band of kings* מוֹסֵר can hardly be from מוֹסֵר, but from מוֹסֵר, and therefore so written in cons. st. for מוֹסֵר = מוֹסֵר as often. The verse is susceptible of many combinations and permutations according as מוֹסֵר and מוֹסֵר be taken in good or bad sense, and as the gen. is gen. *subjecti* or *objecti*. מוֹסֵר is elsewhere found only in bad sense, *fetters*, *bond.*, and מוֹסֵר in good or at least indifferent meaning. The scope demands the latter at least in bad sense *cord*, for the whole passage is a detail of unfortunate vicissitude. If מוֹסֵר be also taken as *bond*, the *bond of kings*, is that which they bind on others: he *looses the bond of kings* (frees captives out of their hand), and *binds a cord about their own loins* (carries themselves captive) the subject in 18*a.* and 18*b.* must be the same individuals. Affording a more exact antithesis though scarcely authorized, the *Vulg.* (followed by *Con.*) takes מוֹסֵר as *girdle*. מוֹסֵר hard pronun. of gutt. Cf. note iv. 2, and *vav* consec. issue of מוֹסֵר.—(2) Vicissitude in high ecclesiastical office, v. 19. *Priests* כֹּהֲנִים in its usual sense. *Overthrows the long established* אֵתָן parall. to כֹּהֲנִים, yet not directly descriptive of them, but of men of the

same order—of long-established repute for sanctity, and thus respected and consulted. הִלֵּךְ *slip*, in Piel *overthrow*, aptly antithetic to הִתְקַדְּשׁ . (3) Vicissitude among the eloquent and the aged, v. 20. $\text{הִשְׁפִּיעַ$ as often *speech*. *Trusty* prop. *stable*, self-possessed, *ready*. מַעַט taste, hence *sense*, judgment. (4) General exhibition of God's humbling the high. בְּגָדֵי prop. *generous*, hence *noble*. מִיִּזְמִירִים cf. Job xli. 7. הִפְּתִיחַ or הִפְּתִיחַ *hap. leg.* Comp. Ps. cix. 19; Is. xxiii. 1. In the above verses the particip. consn. passes frequently over into the finite, chiefly *imperf.*, occasionally 21b. into the less common *perf.* of frequent occurrence. Cf. ix. 5 *note*.

Second. The divine energy, the ultimate causation, is operative among nations alike as among individuals, ver. 22-25, whether in leading them on to fortune or in dissipating them into destruction.—V. 22 must naturally form the prelude to the deeper exercise of power and insight among nations, and its highest generalization, cf. 16b. *Reveals*, partly exhibits to the world's inspection, but chiefly to his own, *detects*, so as to counterwork and frustrate, or lay hold of and lead to a consummation. *Deep things out of the darkness*, מִתְּהוֹמוֹת must mean hidden tendencies and principles (*e.g.*, those running under national life, ver. 23, naturally more subtle and multiplex than those governing individual manifestation on however elevated a scale), and *darkness* and *shadow of death*, figures (xi. 8), descriptive of the profoundest secrecy. These secret tendencies in national life and thought—never suspected by men who are silently carried on by them, He detects and overmasters either to check or to fulfil.—V. 22. וַיִּזְעַק *vav* consec. of מִנְגִּילָה .—V. 23. On ל after $\text{מִשְׁנֵי־אֵי$ comp. ל after יִפְתָּה Gen. ix. 27—*einem Wachstum verleihen* (Hirz.), so ל after שָׁטַח 23b., conf. Ps. iv. 2. In 23a וַיִּזְעַקְרָם , *vav* consec. to מִשְׁנֵי־אֵי , and similar consn. in 23b. וַיִּנְחֵם *hiph imperf.* of נָחַם *lead away* (captive).—V. 24. וַיִּתְעַם *vav* consec. of תָּעַם 24a., *hiph* of תָּעַם —*pathless waste*, in *unwegamer Wüste*, לֹא־דֶרֶךְ *way-less*, viii. 11; Ew. 286g; Job xxxiv. 24; xxxviii. 26; 2 Sam. xxiii. 4; 1 Chron. ii. 30, 32.—V. 25. וְלֹא־אִוֵּר circumstantial clause, Ew. 341, cf. Job v. 14; Is. xix. 14; xxiv. 20. *Wander*, וַיִּתְעַם as 24b., not *reel*, nor *stagger*, which is nearer; the motion is not that of a drunken man in walking, but in seeking, groping for what he cannot find. On *art.* in הַשֶּׁכֶּרֶת , in comparisons cf. *note* and reff. vii. 2.

2. *Job's determination to make his appeal directly to God ; his fixing the conditions of pleading ; with parenthetical castigation of the friends, for their falsehood towards himself, and their sycophancy towards his adversary (xiii. 1-22).*

First. V. 1-12. Intention to plead with God, which at the thought that the friends were defending Him loses itself in an indignant assault on them and their motives. (1) Job sums up the exx. of xii. 13-25—he has seen all and understood all, the wisdom of the friends is familiar to him (1-2), but alas! such things and such knowledge in no way affects his case. All wisdom and insight and power is with God, all *this* (agony and pain) comes from Him, that is true—but no reason for being dumb, rather for going to Him immediately;—*but*, in spite of this, nay, because of this, I will speak to the Almighty (3). (2) The following verses rise out of ver. 3 in a finely natural way. Job will plead with God, argue *against* God, He has wronged him—but the friends were standing up in defence of this wrong doer, were mixing themselves up in the fray, with which they had nought to do, not honestly, but sycophantishly, —and almost in spite of himself Job must bestow a preliminary castigation on them—but *you, ye are forgers of lies!* This falseness of the friends was twofold: (a) an outer and more formal one, their particular *arguments*, which as implicating Job were absolute *lies*, (שָׁקֵר,) and as defence of the Divine and theory of His government *vanity* (אֵילֵל nonsense)—*would that ye would be silent, and it should be your wisdom* (4-5). (b) Job makes, after this lash at his adversaries, a convulsive effort to go on with his case before God—*Hear my plea* (*i.e.*, before and against God, תוֹכַחְתִּי not *defence* merely, nor *complaint* merely, though rather the latter, but both; E. V. very nearly, *reasoning*) ver. 6, but is unable to disentangle himself yet of his enemies, a deeper falsity lay at the back of their formal one; not their arguments merely but themselves were false. They condemned

Job not because sure of his sin, and defended Heaven not because secure in their faith of its rectitude, but did both out of partiality to the latter (7-8). This is a masterstroke of argumentation on Job's part, effectually debarring the friends from any further defence of God in this direction or almost at all. (3) But further use can be made of this new weapon. The friends threatened Job with God's appearance; but it is they, not he, that have to fear such a thing. He is honest, they are false; and falsehood, even on God's behalf, will not be overlooked by Him—their "old saws," by which they implicated Job and exonerated Heaven, will turn to dust, and their defences to mud before the appearance of the Almighty (9-12).

Second. V. 13-22. Return (from chastising the friends) to the determination to cite Jehovah and plead with him, and laying down conditions of the plea. Job having at last, after two unsuccessful attempts, disentangled himself of the friends, their arguments, and their attitude, his own great case fills his mind and he struggles forward in awe and terror to challenge and to meet his great adversary—and the friends are adjured to be silent and see the great encounter (13). It is a perilous encounter, the very climax of jeopardy, before which all that men have thought or sung of dangers sinks into nothing,—an encounter with the Almighty himself; but come what may it must be made (13*b.* etc.). The passage falls into two parts; *first* (13-16) the oscillation of mind before the determination to cite God is finally attained; *second* (17-23), the finally won determination to plead, and the condition of the plea. *First* (13-16) the mental oscillation is exquisitely exhibited—(a) the decision to cite God *come what may* (13*b.*, 14); (b) shrinking back from such a thing when the mind realizes that *what may* will be *death* (15*a.*); (c) victory over the fear of death and new determination to go forward (15*b.*); (d) the flashing up from Job's consciousness of innocence, and the very position towards God he finds himself in, and unconquerable and ultimate instinct in God's holiness, of a hope that not death but salvation must result from

seeing God, seeing Him at least by such as Job eagerly longing to see Him—for the wicked cannot (*i.e.*, his desire will not prompt nor his conscience allow him to) *come before Him* (16). *Second* (17-23), fear being finally overcome and terror put down, and the determination to plead with God face to face rising paramount (sustained now by inextinguishable hope founded on conscious innocence (18)—innocence so patent that none would dare to question it (19*a.*), so dear that if seriously questioned its possessor would silently expire (19*b.*)—Job lays down the conditions of pleading, *viz.*, in a word, *liberty of speech*. *Two things do not Thou with me*, *i.e.*, *neither* of two things; although instead of putting the things negatively as not to be done, they are reversed and put positively—*thy hand remove* (21*a.*); *and let not thy terror overawe me* (21*b.*) *cf.* ix. 34; relieve me of my pain, and when thou appearest divest thyself of thy majesty—and thou mayest have thy choice of procedure, either to complain or to respond (22).

First. V. 1-12. (1) V. 1-3. Job's determination to have done with the friends and go with his case directly to God.—V. 1. *All*, כל, “ כל אללה Cdd., Syr., Ar., Vg.; אללה Cd. 1, Sep.; כל זאת Cd. 1 (Davids. l. c.). It is not sure proof that Syr. read זאת that it represents it in the transl., all Oriental transl. are more or less paraphrastic. *And understood it*, ה' neut., referring to כל *cf.* זאת v. 27 and *note*, vi. 20, and similar government of זאת Job. xiv. 21; Ps. lxxiii. 17; cxxxix. 2. Others refer the suff. to זאת for itself. The clause 1*a.* sums up the kind of knowledge, xii. 7-10; the clause 1*b.* the knowledge referred to, xii. 11, 12.—V. 2. *Cf.* xii. 3.—V. 3. But אללה as usual with strong antithesis. *Three* feelings lie at the back of this antithesis: (1) The folly of longer speaking to the friends. (2) The irrelevancy of all such knowledge as they paraded, and which Job had in abundance. (3) Antagonism to the prayer of Zophar that God would appear—Job desires nothing more or better: *but I, to the Almighty will I speak*. *Make my plea*, ה'הוה infin. *Abs.* *cf.* note ix. 18; and the grammat. reff., “pro imperfecto זאת in pausa semper זאת ponitur, *cf.* Ps. xxxvii. 23; cxlvii. 10; Cant. ii. 7; iii. 5; viii. 4; Ew. g.

amp. § 75." *Heilig*. Comp. Gen. xlix. 27; xliii. 14; xlix. 3; and Ew. p. 114, with note Job. v. 18.

(2) V. 4-8. Parenthetical assault on the friends: (a) For falsity in their arguments, 4, 5. (b) For falsity in themselves, 6-8. The connection, as already shewn, is purely subjective. Job means to appeal to God and against God, but the friends were God's defenders, and he cannot resist expressing his indignation at this interference, at their (or any) defence as such, and at the manner and materials of this particular defence. But **וַיִּשְׁבֹּט** interrupting and turning aside from his main object. *Forgers of lies*, **לִשְׁבֹּט** to sew, stitch, cog. to **תָּפַל** and **תָּפַר**, xiv. 17; xvi. 15; cf. Ps. cxix. 69. *Fabricators of vanities*, **לְלִבָּי** defec. for **לִבָּי**, collect. for plur. By all the laws of parallelism, *i.e.*, of thought, **וַיִּשְׁבֹּט** should, if possible, be similar in meaning to **לִשְׁבֹּט** and this required meaning is really its *radical* sense, *viz.*, to *stitch*, 1 Kings xviii. 30, the meaning *heal* (E. V., *physicians*, a sense in the connection perfectly incongruous) being secondary. So Ew., *Flicker*; Con., *Butchers*—a word now almost unintelligible in this sense in Engl., Vulg., *fabricatores mendacii*. Job calls their false presuppositions regarding his guilt, **וַיִּשְׁבֹּט**, their vain attempts at a Theodicy and "Theory of Providence," **לִבָּי**.—V. 5. On **וַיִּשְׁבֹּט** cf. vi. 8. *And it should be your wisdom*, **וַיִּשְׁבֹּט** *av* apod., subject to **וַיִּשְׁבֹּט** is expression or act of *keeping silence*, 5a., cf. note vi. 10. Si tacuisses philosophus mansisses, cf. Prov. xvii. 28—though in addition to the irony, it would be wise to be silent on a subject they knew nothing of.

V. 6. *Hear now!* Job having administered a castigation will proceed with his *plea* against God and before Him. **תִּלְוָה** *ελεγχος* comprising both *defence* and *charge*, defence of himself, charge against God.—V. 7 is connected with last in a way finely natural, as in ver. 4, Job means to proceed with his *plea* against and before God, but the memory rises again of the friends' position and in anger and indignation he forgets his main purpose and falls anew upon them. This time, however, he assails their whole position. **וַיִּשְׁבֹּט** *wrong*, cf. vi. 29, unfairness.—V. 8. On **וַיִּשְׁבֹּט** cf. Lexx. *Specially plead* **וַיִּשְׁבֹּט** *contend* as an advocate, *Anwalt spielen* (Hirz).

(3) V. 9-12. What the friends themselves had to expect from the appearance of God with which they threatened Job—severest chastise-

ment. This anticipation of Job's was realized ch. xlii. It is a peculiarity of the author of our book that he drops every now and then hints of how the catastrophe is to turn out, shewing unmistakably both the unity of conception and authorship of the book. **טו** refers most naturally to the *circumstances* of the friends when God should appear, Will it be *well* with you? though it might refer to their *conduct*, Will that (your sycophancy) seem *good* to Him? *Can ye deceive Him as men are deceived?* **מס** best or, as 2nd member of interrogation, cf. iv. 17; others weakly *if—if ye deceive Him*. Job anticipates an appearance of God, as he is about to cite Him, and the ultimately Just will not spare injustice even on His own behalf; he will chastise the friends, and no words of theirs, however wily, will persuade Him of their honesty or of Job's guilt. On **החל**, etc., cf. Lexx. s. **חלל**, Ew. 127*d*. V. 10, *Chastise you*, not by words merely, but by *deeds*. On infin. absol. **היודם**, cf. vi. 2, and reff. *In secret*, in your hearts. V. 11. *Dread of Him*, **פחדו** suff. *objecti*.—dread He inspires (Ges. 121, 5). V. 12. *Your old saws*, **זכרונות**, *memories*, memorials, referring to the traditional wisdom the friends used to put down Job—the sarcasm in the word is cutting, cf. **אזכר** of Eliph. iv. 7, and viii. 8. Used to convince God of Job's wrong or their own honesty, these maxims would be like *ashes*, fly away and disappear, Is. xliv. 20. *Your defences*, **אגודות**, **גב** prop. *back*, of men, Ps. cxxix. 3, of animals, Ez. x. 12; second, *boss* (back, ridge), of a shield, Job xv. 26; third, *defence*; here, of course, arguments conceived as defences behind which the friends lurked to assail, or fled when assailed. *Defences of mud*, **חמר** *clay*, etc.—easily knocked over. **לגבי** will *become* (when God appears); as prep. ? signifies.

Second. V. 13-22. (1) V. 13, 16. Return from assault of the friends to his purpose of pleading with God—and oscillation between this purpose and terror of its consequences. V. 13. *Be silent from me*, **אמנתי** **מן**, with a sort of pregnant consn. (Ges 141), *be silent, keeping away from me* (so E. V. in the main with Ges. Al.), not interrupting me. Others (Schlott. Con.) *vor mir, before me*, **מן** des Ausgehens, under influence proceeding from me, cf. iv. 13; Is. xli. 1. *That I now may speak* (Con.), the strong double emphasis **אני אפרה**, best expressed thus. **מה** *quid quid, what may*, 2 Sam. xviii. 22; Ew. s. 229. V. 14 is the subject of much difficulty, arising from uncertainty as to meaning of **על מה** 14*a*., the figurative expres. 14*a*. and 14*b*., and conj. *vav* 14*b*.

The uncertainty has, however, been exaggerated by imposition of arbitrary meanings on well ascertained formulas. First of all, the phrase **יָקַח אֶת חַיֵּי בְּרִי** has a well ascertained meaning, and cannot be meddled with (agt. Schlott. Al.), *to take the life in the hand*, is to *expose to extremest jeopardy*, Judg. xii. 3; 1 Sam. xix. 5; xxviii. 21; Ps. cxix. 109. This ascertained meaning determines that 14b. is assertive, not interrog. (agt. Heilig.) The formula **לָמָּה** is elsewhere interr. *Wherefore?* Job. x. 2; Num. xxii. 32, etc. The verse so constd. runs: *Wherefore should I take my flesh in my teeth? nay (?) I will put my life in my hand* (Hirz.); the expn. *take my flesh in my teeth*, meaning *convulsively seek to preserve, figure* usually thought to be that of a wild beast seizing and making off with its prey. Both the interrog. in 14a., and the determination in 14b. given by this sense are fully justified by Job's condition of body and mind at this moment. The difficulties in the way of this consn.—which is very easy—viz., the antithetic disjunction of 14a. and 14b., and use of *vav*, as **וְ** or **וַ** are not serious, cf. Ew. § 354 ab. Schult. proposed to take **לָמָּה** as a repetition of **יָקַח** in 13b., *super quid, nonobstante dirisimo exitu*, on any account (so Ges. originally Lex. Man., 1833, in *Com.*). The precise force of **אֶת בְּרִי בְּפִי** still remains doubtful. Schult. thought the image used—*ad audaciam projectissimam figurandam*; to take one's flesh in his teeth = to expose (in front of one) to danger and death. Ges. and Röd. (Lex. and Thes. s. **לָמָּה**) adhere to the figure of the beast carrying prey in its teeth and thus liable to lose it. So rendered the verse runs: *Come what may I will take my flesh in my teeth and put my life in my hand*. This is perhaps the true rendering. On this sense of **לָמָּה** in spite of, cf. 10, 7, note; 16, 17, Is. liii. 9; Ew. s. 489; Ges. Lex. B. 1; Thes. *ibid.* Hopelessly *Ols.* vielleicht lässt sich eine sichere Erkl. überhaupt nicht mehr gewinnen.

V. 15. *Behold he will (may) kill me* **הִנֵּה יִקְרָא לִי**. E. V. after *Vulg.*, either renders **הִנֵּה** *though* (etiamsi), or more likely omits **הִנֵּה** and supplies **כִּי** *concessive* to **יִקְרָא לִי**. Such consn. (except om. of particle) is quite defensible in itself, though the progress of the thought esp. 15b., shews it to be false here.—*I have* (entertain) *no hope*, **אֵין לִי אִמְלָה**, i. e., not so much: I am (generally) in a hopeless condition, but, I have no *hope of aught else*,—it is of all things most likely that he will slay me. For **לִי** the Q'ri gives **לִי** “quod in textu habent codd. 26, nunc 3, Bibl.

Complut., Antverp. 1571, Polygl. Antverp., Chald. Syr. Ar. Vulg. (also Ar. Saad. in Ew. Beitt.); in multis codd. e contrario deest k'ri." *Jahn*, Bib. Heb. in loc. This Q'ri given by E. V. after Vulg. *I will trust in him*—a thought perfectly Jobistic, and not contrary to the spirit of the book, or even of the present passage as a whole, cf. ver. 16, yet not admissible in this particular position. The reading moreover lacks MS. authority, and is to be traced most likely to a feeling of reverence and piety among transcribers. *Con.* finds its origin in a confusion of the true reading "with the frequent and familiar phrase of the same sound לֹא אֵיחָל"—and it is to be hoped that his "Explan. Notes," to which we are so often referred as opening up all mysteries, will disclose where that phrase is frequent and familiar.—V. 16. *And He too shall be my salvation* אֵיחָל דָּא. דָּא also, almost, yet, in spite of all appearances, אֵיחָל no doubt *mas.*; *He, God.* (Schlott. *Con.*). The verse is the highest oscillation of the heart on one side, אֵיחָל? the highest on the other. Coldly conceiving Job's mental agitation Sep. (Umb., Hirz., Hahn, Ew., Heilig., Al.) render *this*, viz., the fact 16b., or the purpose 15b., or even *si occidat me* (Schult.), which gives to אֵיחָל? a sense feeble almost to imbecility—*this is a favourable sign for me*, or, *this is a circumstance in my behalf*, or, *this speaks in my favour*, etc. Plainly his hope 16a. is—*God shall yet be my salvation*; the ground of his hope 16b., his desire to meet God—for the wicked cannot go before *Him*, have no such desire or courage.

(2) V. 17-22. Determination to cite God finally reached, with conditions of pleading before Him. *Hear attentively* אֲשָׁמֶע׃ "שׁ" infin. abs. after verb denoting continuation, hear on, without interruption throughout the plea. אֲשָׁמֶע׃ noun of אֲשָׁמֶע׃ a favourite word of Elihu's, but not peculiar to him, Job xv. 17 = אֲשָׁמֶע׃ in prose. *With your ears* אֲזַנֵּיכֶם *instruments*, אֲזַנֵּיכֶם repeated; so accent. and most mod.—V. 18. אֲשָׁמֶע׃ case, cause.—V. 19. *Who is it that can contend with me*, אֲשָׁמֶע׃ will venture to contend. Should any one seriously question his innocence, he would be silent and expire, 19b.—V. 20. *Only two things do not*, i.e., do neither of two things; the two things are, laying his rod still on Job, and appearing in his Majesty. Job prays that neither of these may happen, and then he will plead before God.—V. 22. He will even give his great Adversary the choice of proceeding, either to be complainant or respondent.

3. *Job's plea in the presence of God (xiii. 23-xiv.).*

First. xiii. 23-xiv. 6. Job having laid down the conditions of pleading opens the plea. He does not deny sin, he denies sins extraordinary in number or heinousness, and the proportion of his sin to his suffering—*How many are my sins?* to justify such penalties they must be infinite (ver. 23). We must suppose a pause here, Job anticipates a reply, and in vain; and his words take now a somewhat different turn—*Why hidest thou thy face?* (24a.). These two things, his sorrows and the mystery of them, overpower Job, and he sinks into a heartless wail, in which his condition is more that of ch. vii. 20 than of ch. ix. foll., not denying inherent sin, but feeling it inevitable, and pleading it as a ground rather of mercy than a cause of severity. Very sharp, as in ch. iii., in the midst of his pains is his intellectual conception of man in relation to God,—his *twofold* weakness, physical feebleness, and moral depravation, in opposition to the Eternal and Pure, and with exquisite skill he appeals to the divine *verecundia*, not to persecute such a one (xiii. 25; xiv. 3). His appeal is for mercy, his argument is *weakness*, constitutional and moral: (1) Personal bodily feebleness, to such degree that it was unbecoming the mighty to persecute him—*Dost thou hunt the driven leaf?* (25). (2) Personal, spiritual fallibility (ver. 26-28) *sins of my youth*; and looking at himself as the subject of such treatment he becomes to himself objective, and *he* (אִנִּי) the object of such treatment is one who *wastes away* (28). This objectivising of himself forms the transition to the introduction of all humanity (xiv. 1), of which he is a specimen, and the same argument is again used: (1) Generic physical feebleness (1-2); (2) generic spiritual fallibility (4)—such severe treatment at God's hand to such weakness in man or men, was it not unbecoming (xiii. 25; xiv. 3, 6)?

Second. V. 7-12. This wretched condition of man perishing for ever from the face of the earth, before sin and wrath, fills

Job's mind; and looking abroad on the world, even inanimate nature seems happier in existence than man, *the tree hath hope* (7-9), man has none of a renewal of earthly life (10-12).

Third. V. 13-22. So deep and utter and final seems this destruction of man, that the mind cannot dwell on it, but by its own buoyancy springs aloft, refusing to be thus submerged in loss for ever, and out of this view of deepest misery rises to the proclamation of highest blessedness—*Oh that thou wouldst hide me in Sheol! keep me secret till thy wrath be past!* What the spirit has, out of its divinely induced sorrow, got a glimpse of, is the resurrection life, when wrath shall have expended itself for sin, and the voice of God calls men from the grave to a new bodily life with Him beyond (13-15). But even this flash of immortal light is yet too distant to sustain itself against the intense gloom of the present, which closes in again darker than before (16-22).

First. Ch. xiii. 13-xiv. 6. Job opens his plea with Heaven.—V. 23. *How many.* מִכִּי cf. vii. 19 note, with the implication that to justify such plagues they must be infinite; 23a. refers to number, 23b. to heinousness, of sins.—V. 24. Between 23 and 24 there is a pause, in expectation of the divine reply and appearance; the disappointment gives a new turn, *Why hidest thou thy face? Holdest me?* לֹא תִשָּׁבֶה xix. 15; Gen. xxxviii. 15, to account, *consider as.* The verbal forms *imperf.*, i.e., *pres.*—V. 25. *Agitate* תִּשְׁרֹץ *agitabis* (Ges.). The simile is powerful, the leaf, already fallen and sere, is anew set upon by God, and agitated in terror. In תִּשְׁרֹץ, הֲ is interrog. part. (Ges. 100, 4, Ew. 104b.). The question is put *in verecundiam.*—V. 26. *That thou writest,* כִּי *that* or *for*; *writest*, i.e., *judicially*, as sentence. Is. x. 1; Jer. xxii. 30. *Makest me inherit* תִּירוּשָׁנִי, not *possess* (E. V.), his old age inherited the accumulated usury and consequence of youthful sins.—V. 27. *Settest in the stocks* תִּשְׁמַר *juss.* independent clause (Ges. 128, 2c.). סָר Ar. *occlusit* (Ges.), again xxxiii. 11, comp. Acts xvi. 26; Jer. xx. 2; xxix. 26. *Watchest* תִּשְׁמַר as וְצָר vii. 20, in a bad sense, cf. xiv. 16. *Settest a bound* תִּתְחַבֵּר, *hith.* of חָבַר = חָבַר to cut, make a trench, line, etc., the reflex., for one's own pleasure, etc. The figure refers to Job's incapacitated state, whether for physical or mental progress. *Roots,*

וְשָׂא = *soles*.—V. 28. *And he* אָהִי, a fine turn of reflection, Job objectivises himself into 3rd person,—the object of such treatment. Others needlessly, though with easier transition, *one who*; 28*b*. a relative clause, rel. omitted, cf. iii. 3 notes.

Ch. xiv. 1. The transition to general humanity already made by אָהִי in xiii. 28. *Born of*, יָלִיד; on gov. of partt. Ges. 135, 2, cf. ch. xv. 14. Matt. xi. 11; the expression is the ground of the following description 1*b*., woman's frailty and brevity of life she transmits to her offspring. On רָגַז cf. iii. 17.—V. 2. *And is cut down*, further development of expn. קָצַר יָמַי 1*b*.; יָשַׁל Ges. imperf. Qal טָלַל, others refer to נָטַל, *vav* consec. result of יָצַא. *And fleeth*, וַיִּבְרַח dependent on יָצַא, and parall. to יָטַל. This clause 2*b*. carries out the expn. שָׁבַע רָגַז. On art. in compar. cf. Ges. 109, 3*a*.—V. 3. *Hast thou opened?* הֲתִקְרַח *perf.*, opened to keep open; *open* either to regard at all, or to open wide, look keenly upon (geschärft. Ew). *Such a one* הֵן *talis* Ps. xxiv. 6. *Hup.* in loc.—V. 4. *Oh that a clean could come from the unclean!* There is no reason to take הֵן יָצַא in any other than its usual optative sense here, cf. vi. 8, foot-note. Others render, *Who will shew?* The sense in either case is much the same, both denying the possibility of a morally clean coming out of a morally unclean, but the Opt. rendering not only denies the possibility, but gives utterance to the desire that it was otherwise. *There is not one*, so *Con.*, *i.e.*, there is no such thing as a *clean out of an unclean*. On the other rendering of 4*a*., this might mean *there is not one who can shew*, but this is less pertinent: what is denied is a clean, not a person who can shew a clean out of an unclean. The doctrine of original sin is more fully taught here than in v. 7, cf. Ps. li. 7.—V. 5. *Determined* הֵחֵזֵק *decisi.* *With thee*, in thy hand and knowledge, cf. x. 13. *Bound* קָשָׁה K'thibh, Q'ri קָשָׁה, *term* of life. The part. דָּם in 5*a*. extends its power over the three clauses of 5.—V. 6. *Look away*, cf. ch. vii. 19. *Till he enjoy* עַד = עַד אֲשֶׁר; *enjoy—i.e.*, have pleasure. *As a hireling*, *i.e.*, have *toil*, but not excessive and unnatural *pain*.

Second. V. 7-12. Man's condition more miserable than that of the tree, which, dying, returns to a new life here; but man, dying, dies for ever so far as life on earth is concerned.—V. 6. *For the tree hath hope*, וַיֵּלֶךְ with *art.*, the well-known inanimate object. The predication of *hope*, made very strongly both by וַיֵּלֶךְ and the accent., the main division of the verse is at *hope*. *It will flourish*, *vav* apod.—V. 8. The tree may be destroyed in *two* ways, be cut or die, yet in either case it lives.

again. רָבַח *senescere* cf. Ew. § 122c. *Like a plant* צָמַח a new plant, or shoot.

V. 10, foll. the fate of man unlike and more miserable than that of the tree. *But man dies*, *vav* adversative; *imperf.*, universal; and *wastes away*, *vav* consec. *And man expires*, וַיִּפָּקֵד parall. to *wastes away*, and subordinate to *dies*; or, perhaps, *vav* consec., as in ch. iii. 24, cf. note.—V. 11. The same truth illustrated by analogy. *Lake* בַּיְתַר , see Lexx. The verbal forms in 11a. and 11b. are varied apparently for mere sake of variety, both verbs being neuter; *vav* in וַיִּבְרַח is consec. shewing the relation of the two synonymous verbs, the one of which is to ebb, become shallow, the other absolutely to disappear. *Till the heavens be no more*, *i.e.*, never, Ps. lxxii. 5. The words refer, of course, to awakening into the present life again. Man having once left this world, is as utterly gone from it as the evaporated water is from the lake.

Third. V. 13-22. Revulsion of the spirit from this eternal sleep.—V. 13. *Oh! that*, etc., on the formula, cf. vi. 8. *Be past*, בָּיָשׁ cf. ix. 13.—V. 14. *If a man die*, etc., finely natural interruption of the cold reason and of doubt, striving to banish the beautiful dream and presentiment of a new bodily life with God; but in vain, the spirit tramples down the rising suspicion, and pursues more eagerly the glorious vision. *All the days of my warfare*, מִיָּמַי of the time and state in Sheol. *My change*, release, *discharge*, out of Sheol, and return to life anew: both terms are military.—V. 15. *Thou wouldst call*, וַיִּקְרָא , or *wilt call*, the hope and vision passing over, with right, into certainty. *Call*, here not forensic, but simply of the voice of God, returning to take His creature to himself.—V. 16. *For now*, עַתָּה expressing ground of prayer, 13-15. *Dost thou not watch?* $\text{וְעַתָּה$ interrog. part. וְעַתָּה omitted, verb in usual sense. The meaning proposed by Ew. *fairly observe*, *i.e.*, overestimate, etc., cannot be defended by authority.—V. 17. *Sealed*, that none be lost. *Sewest up*, to preserve it entire, against the day of vengeance.—V. 18-20. The result of this incessant infliction on Job, expressed in several analogies, the crumbling mountain, the stones hollowed by water, the abrasion of the solid crust of the earth.—V. 18. *But* וְעַתָּה , the issue of such treatment put in antithesis to it, and the foregone. Even the mightiest and most durable of things are worn away by the ceaseless elemental action; much more feeble man by the incessant wrath of God.—V. 19. *Its*

torrents מַיִם מְרִיבִים *fem.* suff. though referring to מַיִם, and so the verb, cf. Ges. 146, 3; Ew. 317a.; see ch. xii. 7. On *vav* of comparison in 19*b*. comp. xii. 11*b*. and reff.—V. 21. *Perceives them not* לֹא יֵדָע cf. for this gov. of מַיִם xiii. 1 and reff.—V. 22. *For itself* לְעַצְמוֹ reflex., on its own account. Flesh (body) is personified, its own miserable condition occupies it entirely, unknowing and indifferent to all that takes place in the world of light. Consn. 22*b*., the same.

END OF VOL. I.

ERRATA.

P. 13. l. 12, before *Drechsler* read *comp.*

P. 80, l. 3, after *Schlott.* insert, and l. 9, after *Ew.* delete, *Hirs.*

Sedulous care has not been taken uniformly to insert *Dag. lens* in an initial aspirate.

N.B.—It has not been thought necessary to maintain strict verbal uniformity between the *Translation*, and the fragments of translation scattered throughout the Notes.



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